San Francisco, 4 January: 1900

THE PACIFIC

Mosher & Co. 1900
405 Edwards

A religious and family paper.

Volume XLIX *Number 1*

Pacific School of Religion Berkeley, Calif.

GRADUATE THEOLOGICAL UNION LIBRARY 1962

My Symphony.

TO live content with small means; to seek elegance rather than luxury, and refinement rather than fashion; to be worthy, not respectable, and wealthy, not rich; to listen to stars and birds, babes and sages, with open heart; to study hard; to think quietly, act frankly, talk gently, await occasions, hurry never; in a word, to let the spiritual, unbidden and unconscious, grow up through the common—this is my symphony.—*William Henry Channing.*

Published Weekly at the Y. M. C. A. Building, San Francisco, by the Publishing Company of the Pacific

THE PACIFIC

Established 1851.

Published every Thursday at the Congregational Headquarters, Y. M. C. A. Building, San Francisco, by the

PUBLISHING CO. OF THE PACIFIC

TERMS:

Per Year, in Advance, - - - $2.00
To Foreign Countries in Postal Union 3.00

PROBABLY the best metal (brass and enameled and brass) beds in the country are Adams' & Westlake's make.

Their cheapest bed is as good as their most expensive, but not so showy.

So, if you get an Adams & Westlake bed you get a good bed—no matter what you pay.

Of course, we sell them; you can't get them any place else in San Francisco.

California Furniture Company,

(N. P. Cole & Co.)
171 Geary Street,
San Francisco.

Carpets,
Rugs,
Mattings

Blake, Moffitt & Towne

DEALERS IN

PAPER

55, 57, 59, 61 First Street

SAN FRANCISCO, CAL.

Telephone Main 199.

146 and 148 N. Los Angeles Street, Los Angeles Cal.

SCHOOLS.

POMONA COLLEGE,

CLAREMONT, CAL.

A Christian College for young men and women. Classical, Literary and Scientific courses. Schools of Music, Art and Design. Preparatory School fits for any college. Seeks to give a complete college training.
Address for catalogue, etc.,

REV. FRANK L. FERGUSON, President.
REV. E. C. NORTON, Dean of Faculty.

Mills College and Seminary

THE OLDEST

PROTESTANT SCHOOL FOR GIRLS

ON THE PACIFIC COAST.

Grants Diplomas and Confers Degrees. Rare opportunities offered in Music. One hour's ride from San Francisco. Board and Tuition per Term of Twenty Weeks, $180.
Fall Term open August 2, 1899.
Write for catalogue to

MRS. C. T. MILLS, President,

MILLS COLLEGE P. O., ALAMEDA CO., CAL.

PACIFIC THEOLOGICAL SEMINARY,

REMOVED TO BERKELEY

Seat of University.

Curriculum remodeled to present-day demands; includes valuable University advantages. Advanced Semitics. Teaching positive and constructive. Special facilities in English Language and Literature, History, Apologetics, Sociology and Practical Work. Classical, English and Special Courses offered. Open to qualified students of any Christian Church; to women as well as men. Location and climate unexcelled. Address President

REV. J. K. McLEAN, D. D.
Oakland, Cal.

IRVING INSTITUTE,

SAN FRANCISCO.

Select Boarding and Day School for Young Ladies.
Primary Department for Children.

A carriage will call when desired.

This school, so well known for twenty-one years, has moved into an elegant and commodious building on the northeast corner of California and Buchanan streets. It gives full seminary and college preparatory courses language, elocution, music in all branches, and art. It is accredited to the universities.
For further information address the Principal,

REV. EDWARD B. CHURCH, A. M.

OAKLAND SEMINARY,

528 ELEVENTH ST.,
Corner of Clay.

MRS M. K. BLAKE, Principal;
T. D. ADAMS, A. M., Master;
MARY E. ALLEN, A. B., Preceptress.

The oldest private school in Oakland. Best of accommodations for boarding and day Pupils. Includes the different departments, from Kindergarten to University Work. None but teachers of large culture and experience employed.
Special attention is given to Art, Music, Oratorical Work, Physical Culture and Deportment. A safe and pleasant home school. Centrally and healthfully located.
Prof. Harry Stuart Fonda, late of Mark Hopkins Institute, has charge of our Art Department.

BELMONT SCHOOL,

BELMONT, CAL.

This school intends to meet the most intelligent and exacting requirements regarding Christian influence, sound scholarship and physical well-being. It is fully accredited at the University of California in all the courses, also in advanced work, and at Stanford University, and gives especial attention to preparation for them, but it will continue to offer thorough preparation for the best Eastern colleges and technical schools. We believe that our entire equipment—our teaching force, our laboratories, library, gymnasium, heating and electric lighting—will command the confidence of those best able to judge, and we therefore cordially invite all interested in helping to build up a center of good moral and intellectual influences to visit the school, whether they have sons to educate or not. For catalogue address,

W. T. REID, A. M. (Harvard),
Head Master

Dr. C. Deichmiller

DENTIST

Fifth Floor
Rooms 3, 4 & 5
Tel. Black 2066

Y. M. C. A. Building
Cor. Mason and Ellis
San Francisco, Cal.

MERRIAM & CO.

GROCERS

And Dealers in Poultry
Fancy Butter Our Specialty

1235 Broadway, - - Oakland, Cal.
Opp. Postoffice Tel. 204

14998

The Pacific

Representative of the Congregational Churches of the Pacific Coast

"First pure, then peaceable . . . without partiality and without hypocrisy."

W. W. FERRIER, Editor.

San Francisco, Cal. Thursday, 4 January: 1900

Our Pattern.

"Could he both keep and give?
Himself for us he gave.
He needs must die for love;
Himself he could not save.

"So, who would save must give,
Nor think himself to gain.
Who would make others live
Must spare nor love nor pain."

No other Christian dying during the nineteenth century has had so many and beautiful tributes paid to him by the secular press as has Dwight L. Moody. There are lessons of high importance in some of these utterances. The Boston Transcript says: "Mr. Moody was not a man for whom theological subtleties had any charm. But his convictions never halted. What he believed he believed with heart and soul....He was not great in science or art or literature or in diplomacy; but there was one book which perhaps no one knew better than he. That was the Book of books. To it he bolted his faith; in it he found his inspiration; by it he strove to live, and for it he was ready to die....He was a living gospel, and his death with its peace and joy seemed to partake of the beauty and splendor and awe of a transfiguration." Men and women the world over have been impressed by D. L. Moody's living as by that of scarcely any other er man of modern times. When the child of the skeptic, Ethan Allen, on her death-bed said, "Father, I am dying; shall I take your religion or shall I take mother's?" the reply came from lips that had often cursed God, "You had better take your mother's religion, my child." We wonder whether some persons have not during the last days of the old year been asking themselves the question, as his beautiful life and death have come to them, "Shall I hold to my religion or shall I take D. L. Moody's?" A faith strong like his is a good kind of faith to have. It will lead not only to heroic service, but it will lead to a most glorious immortality.

The conflict in the Transvaal is one of the most remarkable in history. There has been nothing comparable with it since the days of the American revolution. The Boers, of course, believe that they are right, and they are standing in defense of their country in a manner grandly heroic. If England brings them into submission it will be only after taxing to the utmost the resources of her great empire. Thus far victory has been with the Boers, but the advantages have been theirs also. If ultimate victory shall come to their arms the Christian world will believe that there was just such an interposition as there was when Hezekiah said to the people of Judah: "Be strong and courageous; be not afraid nor dismayed for the king of Assyria, nor for all the multitude that is with him. For there are more with us than with him. With him is an arm of flesh; but with us is the Lord our God to help us and to fight our battles." The Boers are resting on those words just as the people of Judah rested on them when they came to them from Hezekiah, their king. History shows that victory is not always on the side of the strongest battalions. Victory is not always there simply for the reason that a higher power often intervenes—a power for transcending all human power. Looking at this matter in the interests of a better civilization for the world The Pacific has believed, and believes yet, that these better things could be brought about if Anglo-Saxon power were not weakened. But man's thoughts are not God's thoughts.

The program for the Week of Prayer, published last week, will be found an excellent one for our Northern California churches.

The Theological Seminaries Again.

President Hyde of Bowdoin continues, in the Atlantic monthly for January, the discussion of "Reform in Theological Education," begun by him at the recent International Council. He presents two types of theology, two types of ministers, and two plans of theological education—the old and the new. To transfer the seminaries from the old to the new he declares that indiscriminate aid to theological students must be discontinued, and that a standard for the ministry must be established, so high as to exclude all short cuts from the Young Men's Christian Association and the Christian Endeavor Society, etc. He declares further that the seminaries must not tie their professors to the teaching of creeds, that secular studies must be carried on side by side with the traditional theological subjects, and that methods of instruction must be more individual and original.

We think that President Hyde is too severe on the short-cut men when he says that "they are as little fit for the profession of the ministry as a Christian Scientist is fit for the practice of surgery." Some short-cut men happen to-day to be filling some of the best places in the ministry, and can look back over the years and show more fruitage than any one of nine-tenths of those in the other category. The facts are, neither the short-cut nor the long-cut has very much to do with success in the ministry. It depends largely on the qualities of the man. The longest cut any seminary can give will not make or help to make a good and successful minister out of some of the timber that is furnished.

We believe in a thoroughly equipped ministry—in an educated ministry; but some men have been thoroughly equipped in the past by some of the short-cut processes, and others will be so equipped in the future. We are acquainted with a min the work as any other whom we know, but he never studied in a theological seminary; he took a short cut into the ministry. Graduating from college he became professor—after two or three years' experience as superintendent of a public school—in a middle state college. While in that work he was approbated to preach and a year or two later was ordained and installed as pastor of one of the leading Congregational churches in the state in which he lived. There was on this man's part very little reading and study in direct preparation for the ministry. He took a very short cut. But in various ways was he prepared for his work. When he became a pastor his general culture was such as to adapt him for the work far better than if he had spent the years between college graduation and that time in pursuing some long cut into the ministry.

But many short-cut men are not so well-prepared as was this man. Shall we say that they are no more fit for the ministry than a Christian Scientist is for the practice of surgery? Hardly that. In a recent address Dr. Lyman Abbott said: "Look over the history of the pulpit to see what is the real secret of pulpit power. Is it culture? We have Phillips Brooks, the cultivated preacher, and Dwight L. Moody, who never preaches a sermon without doing violence to the Queen's English....Is it scholarship? We have the great scholar, like Professor Park, and the man of the people, like Wesley or Whitefield. Is it physical health? We have Robert Hall, who wrestled with anguish all the week upon his bed of illness, and arose from it to give his sermon. It is none of these things. It is God dwelling in the heart of man."

Our churches will need to exercise considerable care or the mania which some people have for a high standard these days will do violence to the spirit of service in the hearts of many who would otherwise do royal work in the Master's vineyard. Concerning other of President Hyde's positions we shall have something to say later.

A Million Voters Wanted.

The Presbyterian ministers of Chicago have endorsed the plan of the Young People's Christian Temperance Union to secure the pledges of one million voters to vote against the liquor traffic. The question as to indorsement came before the ministers' meeting several months ago; action was deferred that there might be careful consideration. Last week the matter was brought up for decision and the plan was unanimously indorsed. The action of such a body certainly commends the movement as one worthy the most earnest consideration of all temperance people. As we understand it this plan is inaugurated

with the hope and expectation that with the million signatures secured the Young People's Christian Temperance Union can command the co-operation of one of the great political parties in the battle against the saloon; that these million of votes will hold the balance of power, and that their wishes and demands cannot be disregarded. It has been stated by some of the advocates of the movement that it would be possible, for instance, to go to the Republican party in national convention assembled, and by the influence of these pledges secure the insertion in the party platform of an unequivocal declaration against the liquor traffic. It may be, but we doubt it. The liquor vote of the country is estimated to be nearly four hundred thousand. With the battle on between the friends and the enemies of the saloon the four hundred thousand votes would in all probability be increased to half a million. The liquor element, not yet in desperate straits, has never shown its greatest strength. If, then, it should happen that a large majority of the pledges were secured in Republican ranks, it might be found that the gain to that party by such a declaration would not equal the loss which would come by departure of those already on the side of the saloon, and those who would be drawn to it in the day of its trial.

But if it were possible to show that the million votes would give such a margin as could not be overcome, how would it be possible to assure the party, or any party, that these persons so pledging themselves would vote as pledged? Along with every signature would need to go certificates of character. Political parties would be slow to act on petitions not backed up in the most authoritative manner. Men in political parties know the liars are not all dead yet.

But it is said in some quarters that the plan does not involve the going to any political party with demands, but that the expectation is that a list of one million voters will appear so formidable to the parties that they will not dare to nominate for official position any but men who are unalterably opposed to the liquor traffic; that it may be necessary to give a few defeats as lessons, but that the speedy result will be the nomination of desirable candidates and the enactment and enforcement of temperance laws. All of this sounds well, and the result prophesied is one greatly to be desired. The question is, can it be realized? Further, can the million signatures be secured? Perhaps. But not a few good men, and men who would like to see the saloon annihilated, will hesitate when it comes to pledging themselves, without reservation, far in advance of other important issues which may arise and call loudly for their support. It will be necessary to cause all such to see that in so pledging themselves they will not jeopardize other matters of high national importance. We are for anything that gives promise of exterminating the accursed liquor traffic. But at this writing we are neither for or against the movement to secure a million voters.

Information Concerning the Transvaal.

Inasmuch as some of our friends are wondering why it is that The Pacific is in sympathy with England in the terrible conflict which is now being waged in the Transvaal, we have thought it best to give a few articles which will show at least that there are strong arguments on that side.

At the meeting of the Congregational Union of England and Wales last October the Rev. William Dower, who has been a missionary in South Africa for thirty-four years, gave the greetings of the churches of that country. He came as the representative of seventy-two churches and one hundred and forty-one out-stations. Of those churches seventeen are English and fifty-five are native or color churches. One-fifth of them were at that time self-supporting. Mr. Dower stood accordingly as the representative of an element of considerable strength and influence in South Africa. The dogs of war at that time had been let loose and many of his brethren were fugitives and penniless. Perhaps his remarks will serve to show that there are better things to be expected for native Africans in British principles and rule than in Transvaal Dutch. Mr. Dower's address was reported in the London Independent. We give elsewhere that part of it which related to the Transvaal.

There is given in this issue also part of an article by the Hon. Thomas G. Shearman of New York city, published a few days ago in the New York Times. A few weeks ago Mr. Shearman addressed through the Times sev-

eral questions to the advocates of the Boers, but not one of them was answered. Some persons tried to answer them, but only asked other questions or indulged in a little declamation. Mr. Shearman accordingly answered his own questions, in an article which shows what Boer government is, in such a manner as to thoroughly condemn it. He gives as authority for most of his statements two books: "Fitzpatrick's Transvaal," written by an Irishman on the Anti-Boer side, and "Oom Paul's People," by H. C. Hillegas, "exclusively in favor of the Boers, and avowedly suppressing all statement of any wrongful acts done by the Boers." Nevertheless, he says that he finds in that book the worst points against the Boers.

The Pacific already has had an article of considerable length on the Boer side. Others have been requested, and we are in hopes that one will be received in time for the next issue.

Such a church as the First in this city occupies a place of large influence, and the entire Congregational fellowship on the Coast is interested in and affected by its prosperity. We have accordingly turned with special interest to the New Year message of the pastor of that church to his people. It breathes a spirit of thankfulness and hopefulness. For some months the First church has known its strength and its weakness. The effort begun two years ago to have an honest list of members has been prosecuted until it is possible for the pastor to say: "There are at the present time five hundred and ninety names on our roll; we know where to find them, and nearly all of them show that they have the interests of the church at heart." While the pastoral letter commends the members in general for faithfulness, it does not neglect to intimate that there is something beyond that to which they have attained, and the whole tenor of it is such as to beckon all on to better things. Among the most important and suggestive sentences are these: "We ought to be a converting church. Will you this year begin to study as never before how to bring others into the kingdom?" No better course could have been pursued to place the First church on solid foundations for future growth than that of the last two or three years. We rejoice with pastor and people over the achievements of those years and the promising outlook for the future.

The Pastor in Revivals.

First and foremost he is the divinely appointed leader. And that means a great deal. It means that in an important sense he ought to inaugurate the revival; to lead off in whatever that word implies. To this he is committed by his very office. So the great Shepherd thought, and "for their sakes I sanctify myself" was the practical outcome of his view. Wherein that sanctification consisted is hinted at in the words, that "though he were a Son, yet learned he obedience by the things which he suffered." The necessity for this in the Savior's case, of course, implied neither inherent weakness nor personal sin; but the statement is important as indicating the need of some preparation, and the willingness to fulfill every condition precedent to his great work of spiritual renewal. And so with every undershepherd, the first obligation is to "take heed to" himself; to consider the work and his own relations to it; to put away whatever would threaten his most efficient service, and to take on whatever would promise to add to his effective leadership. What all this may mean in the way of struggle with "besetting sins," of a fresh grasp upon the all-conquering Hand, and of renewed acceptance of the divine will as the law of life, only the faithful pastor can know. But his leadership implies it all. "Young men,"—they are the recent words of a teacher to his graduating class—"what you *say* is of less importance than what *you* say." It is the personal equation which counts for most; the man behind the gun, the preacher behind his message, Mr. Moody or Bishop Brooks behind any or all the words they speak. Every pastor, therefore, is bound to put himself in such condition that what *he* says or what *he* does shall carry the utmost possible weight. Here, as in military affairs, it is the personal factor which counts for most. It was this which turned the defeat of Winchester into a victory. Sheridan's magnificent personality did it. And the successes of Wesley and Whitefield and Phillips Brooks and Moody are all to be referred to this cause, more than any other; in many instances it is this, in spite of other things, which is the secret of generalship.

But more than this is involved in the leader's preparation, for a revival must involve very important modifications in ways of living; and this whatever the previous condition. The ideal revival life is indeed manhood at its best, but that to which it succeeds is not humanity's best; far from it. And so the change, like all other great transformations, must involve much which, for the time, seems unnatural and disturbing. It must also of necessity involve a change in methods and conditions of work; all of which must tend to intensify the strain upon the pastor's mind and body. Lead-

ership, therefore, imposes the obligation of special attention to these. The care of the healthy, always a solemn responsibility, becomes doubly so when "labors more abundant" are demanded.

The pastor needs to seriously consider another fact involved in his leadership. He is "the Lord's remembrancer"; made so by divine appointment, and in a peculiar sense. In behalf of his people he stands, as Moses did, to plead God's promises and entreat his favor; to do this continually, persistently, "giving him"—in the prophet's striking phrase—"no rest," until the suit is gained. In behalf of God also he is appointed a "remembrancer," to compel his people's thought of their obligations, and to hold up before them the supreme blessedness of the Christian life.

In the progress of this revived spiritual life, also, fidelity demands that the pastor be actually, as well as in name, the leader. His place is at the head. He has no right to abdicate his office, or to give over its duties to another. It is for him to sow the evangelistic seed, to direct the evangelistic forces, and to pluck the evangelistic fruit. By a close fellowship with his Lord, in the study of the Word and in prayer, he must come to know the "mind of Christ" more fully. By prayer, by meditation, and by intercourse with his people, he must learn their mind and their needs. And by both he must gain the art of "speaking to the heart" of his fellow-men and leading them along the living ways. Himself ought to do this. Time was, time may again be, under modified conditions, when the professional evangelist may be called in to aid, but always only to aid, never to usurp the pastor's place or authority. There is a more excellent way than that which has been so much in vogue of late. It is the fraternal, as distinguished from the autocratic method. It is the practical expression of Christian brotherhood by the co-operation of neighboring pastors and churches. There is nothing novel in this, no departure from the customs of the fathers. It is rather a "reversion to type," a recurrence to methods under which the church has won some of its grandest victories, and which is pre-eminently the order of nature.

The fact that the pastor himself and no other is the divinely designated leader in revivals gives additional weight to another consideration—the need of thorough conviction and emphatic utterance of the great fundamental vital truths of salvation. No man is fitted to lead in revival work who is not fully persuaded of humanity's mortal—but for divine grace its fatal—disease. The race is dead in trespasses and sins. It was to meet such a condition that the Son of God became incarnate, lived his sacrificial life and passed through the gates of death. And it is only in the new birth and the influence of God's Holy Spirit that any soul is brought up out of this death in sin, and enabled to walk in the life and light of God's dear children. He who would be a successful winner of souls for Christ needs to be possessed of this conviction. It must stand out in his vision like mountain peaks in a landscape. It is at his peril that he allows his impression of these facts to become confused, or the vision dimmed. To use the now familiar phrase, it must "cut the nerve" of his endeavor and doom his work to incompleteness and failure. "Knowing therefore the terror of the Lord we persuade men"; "Knowing it, not all the time talking about it," was the pithy comment of Rev. E. N. Kirk, himself a workman in revivals who needed not to be ashamed. This must underlie all the successful revivalist's thought and method. It must add the tenderly persuasive tone to his pleas. At this point there can be no weakening without fatal loss of power. No compromise with "worldly" ideas or principles. "Christ is all and in all." There is life in him; all else is death. The successful evangelist is shut up to this message. His sphere is unique. In the spirit of the apostle he protests that he "knows nothing else"—

> "This is that great thing I know;
> This delights and stirs me so,
> Faith in Him who died to save,
> Him who triumphed o'er the grave,
> Jesus Christ the Crucified!"

Shall he not, then, push his studies into the fields of science, of literature and art? Are not these also within the domain of Christ and of the Christian pastor? May not their aid be enlisted in the illustration and enforcement of the distinctively saving truth? Of course, of course; only it needs that the preacher be very sure of his facts, sure that they are facts and not "guesses at the truth"; sure that they lie close to the heart of sinful humanity; sure that they belong to the pulpit, not to the lecturer's desk; sure that the preacher himself grasps them in their relations; sure that his interest in them is born, of not merely scientific or literary interest, but of his passion for the souls of men; sure that in attempting to express Christian truth in terms of science before a mixed assembly of strong men and babes, he is not pulling down instead of building up "repentance toward God and faith in our Lord Jesus Christ"; and sure, very sure, that his judgments are all formed in clear vision of the judgment seat and constraining love of Christ. If any doubt exists upon any of these points, he who would lead men to Christ may well confine himself to the old, old story—old as Christianity, yet always new and always intelligible: "Jesus Christ maketh thee whole!"

Nor is this all; but the pastor who would also be a revivalist needs to adapt his work

primarily to individuals. This is not to undervalue sociological movements, nor institutions, nor agencies for the bettering of human conditions. It is not to say that nothing in the line of civic reform, or sanitary improvements, or general culture, should become a pastor's care, until every sinful man is gathered into the church. It is only to insist that the gospel way, Christ's way, the apostolic way, is to put stress on individual sin and personal salvation first. Whatever else is done needs to be determined and operated upon in strict subordination to this great, dominating idea, of saving men. "He findeth first his own brother Simon. He brought him to Jesus." Then, when the man is brought into a saved condition, the emphasis may be changed. What in the beginning was the work of *saving* men becomes now that of saving *men*. In other words, you must renew the man before you can build up a new manhood. The first stage is individual and single; the subsequent stages are social and complicated. It was on this principle that Mr. Spurgeon worked. It was a revival church to whom he looked for the men and the means to carry on their vast institutional enterprises. It is this which has been Mr. Moody's great reliance. The new heart and the right spirit are the surest and the most effective preparation for clean lives, happy homes, and better social conditions.

The Bystander.

Mr. Moody.

During the last fifty years America has produced three great preachers—Henry Ward Beecher, Phillips Brooks and Dwight L. Moody. These men did not resemble one another in appearance, and they were unlike in other respects, but some things they had in common. They were distinctively American products; men of the people, democratic, plain, strong, eloquent preachers. A close study will disclose a striking resemblance in their religious beliefs; all were preachers of Christ and all were practical, everyday sort of men who were very sure of God.. Beecher was the orator, Brooks the preacher, and Moody the evangelist; and yet they were all orators, all preachers and all evangelists.

These three men are types of the new American pulpit. Beecher was a pioneer; Brooks stamped it with the mark of permanence, and Moody displayed all the advantages of the new pulpit, by which is meant a new spirit, a naturalness and a closer alliance of the pulpit with the people. Mr. Moody was a people's preacher, and he was such a preacher because he was a man among men. Some preachers seem to leave the man in the parsonage when they go into the pulpit. They become angelic, and need wings only to fly away into mansions of eternal rest. The three men referred to in this article were not of that type. They went into the pulpit as men who had a message for their fellows. Mr. Moody would have made a commander of a battleship. He would have directed the fire at Manila in the same way that he handled audiences. He stood up and in his own straightforward way commanded the preachers to do certain things, and the preachers respected the convictions, though they may have objected to some of the conclusions of this plain, blunt man. Some one asked the other day who Moody's successor would be. The answer is, nobody. There are some men who need no successor. Moody is one of them. Others will carry on his work, but not precisely as he performed it. Individuality is very difficult to duplicate, and Mr. Moody had individuality. It was fired with enthusiasm, and he hurried home from Kansas City to see the eternal gates open above the slopes of Northfield, and to hear the voice of the eternal call him home.

Joseph Parker.

Speaking of preachers reminds The Bystander of London's great preacher, Joseph Parker, whose autobiography is a collection of interesting things. Egotism is one of Joseph Parker's endowments. He did not cultivate it, because it belongs to his nature. But Joseph Parker is a great preacher, and one must not blame him for knowing it. The City Temple is a center of life and activity, and its chief figure is the dramatic, eccentric, eloquent man who occupies that pulpit. His description of notable preachers makes a suggestive chapter in his autobiography. His picture of Mr. Beecher riding on the top of a bus through London streets, when the Brooklyn divine remarked, "London is some pumpkins," is natural, though The Bystander would like to know just how Mr. Beecher pronounced "pumpkins."

Mr. Parker's account of Gladstone's funeral is in itself an interpretation of the great Prime Minister's character. It is an interesting fact to note, that no nonconformist took part in the solemn obsequies, but ten thousand voices sang, to the accompaniment of organ thunder—

> "Our God, our help in ages past,
> Our hope for years to come,
> Our shelter from the stormy blast,
> And our eternal home."

But this hymn was written by the most eminent nonconformist minister of his day—Dr. Isaac Watts.

A local paper states that Paso Robles will have a Congregational church building in the near future. Considerable money has been pledged and estimates as to cost are now being made.

The American Idea of Church and State.

By J. Newton Brown.

II. PROBLEMS.

The principles stated in a former article will now be applied to three practical problems.

1. What is the relation between the state and the church in the work of education? The education of children and young people is a matter of vital interest to both state and church. Without this neither can fulfill its mission. The state needs education to make good citizens, and the church needs education to make good Christians. Accordingly both state and church have a right to educate those under their care, for their own purpose, in their own way, and at their own expense. But the church, while educating its children in its own way and for its own purposes, can not justly ask the state to bear the expense. The use of state funds for the support of church schools is contrary to the American idea. It is equally contrary to this idea to permit any church to teach its peculiar doctrines in the public schools.

But the relations of church and state, both of which are engaged in the work of education, raise another question: How far is it wise for the state to educate, and how far is it wise for the state to leave this work to the church schools? Here is a place to apply the familiar principle, that the state should not do for its citizens what they are able and willing to do for themselves; but it should supplement their voluntary effort with such action as the public good may demand. This principle may require that the state shall maintain schools of every grade, from the kindergarten to the university; but it should never enter the educational field in a spirit of rivalry, using its vast resources to discourage private enterprise. It should not, in the employment of teachers, show partiality for those trained in its own schools over those of equal competency trained in other schools. The state should not seek, directly or indirectly, to secure a monopoly of the work of education.

2. Should the state have anything to do with religion, or should it leave this great human interest wholly to the churches? Some have supposed that the American idea of the separation of church and state means the separation of religion from the state. If this were true there would be no propriety in issuing the thanksgiving proclamations, in administering oaths in courts of justice, in the employment of chaplains in the army, or in adjourning Congress or closing government offices on Sunday. But according to the American idea the church has no monopoly of religion.

This view is supported by the nature of the state and the work it has to do. The state is simply the whole people taken together. If the whole people taken separately have a conscience and a religious nature, and are responsible to God, the same is true of each of them when they are taken together; and what is true of each citizen taken thus is true of the state. Again, it is the work of the state to protect the weak and to regulate society. Sometimes the state needs to temper justice with mercy; sometimes it undertakes to reform one who has wandered from the paths of righteousness; sometimes it teaches the children; and sometimes it attempts to fulfill toward its wards the duties of a parent. Any individual who should try to do these things in his private capacity would succeed best if he were animated by a religious spirit. What is true of each citizen acting separately is likewise true of the whole body of citizens acting together. Gladstone was right when he declared that the state should have a religion, inasmuch as it "fulfills the great conditions of a person, a real unity of being, of deliberating, of acting, of suffering." A state is a corporation with a soul. We can have a state religion without a state church. We do have a state religion in America. That religion is not Buddhism; it is not Mohammedanism; it is Christianity.

3. What have the church and the state a right to expect from each other? What has the church a right to expect from the state? By church I do not mean anything that may call itself by that name. Not an association whose chief aim is to bring together congenial people of like religious convictions or lack of them, for social enjoyment. Not a social club with a religious name. Nor do I mean an organization which puts men, with their pretended authority, into the place which belongs to Christ only; but one which remembers the word: "One is your Teacher, and all ye are brethren." I do not mean a company of perfect people, but a company of those who are honestly striving to follow Jesus Christ, and who have associated themselves in a church organization, that they may better glorify God and promote the spiritual welfare of men. What has such a company of people a right to expect from the state?

It were little to say that it has a right to expect religious liberty. Vastly more than this is due to an organization which, by its teaching and practice of righteousness, lays in the character of the people the foundation on which alone an enduring and prosperous state can be built. Exemption from taxation of the church property used for religious purposes is but a fitting recognition of the important service which the state receives. But beyond this, the church is entitled to the most profound respect and the most cordial sympathy of the state.

What has the state a right to expect from the church? It were very little to say that

the church, protected and honored by the state, should obey the laws of the land and should teach all men to obey them. Nor should the church be content with mere passive obedience; it should give the laws an active and earnest support. It should teach men that the state is as really ordained of God as the church; that among the most sacred duties a man ever performs are those which belong to him as a citizen; and that one who neglects these duties under any pretext ought to be greatly ashamed of himself. It should do its utmost to purify politics by sending high-minded, incorruptible, courageous men to the primaries and to the polls, and by teaching them to demand of successful candidates a clean administration, and to follow them up until the demand is heeded. When the church shall perform its full duty toward the state, its beneficent influence will be so evident that no lover of his country will fear to see its power increase, and it will become such a spiritual force as the world has not yet seen.

Salt Lake College, Utah.

The Transvaal.

[From an address before the Congregational Union of England and Wales, by Rev. Wm. Dower of South Africa.]

Our denominational fathers fought the battle of freedom, and our ministers at the present moment in South Africa are standing up as one man to demand that, from the Zambesi down to Cape Town, every civilized man shall be treated with equality in the eyes of the law. (Applause.) We have had to preach and maintain that doctrine in the midst of a most unsympathetic people. I love the Dutch—I am not afraid or ashamed to say it. I have lived side by side with Dutchmen for thirty-four years, and I have many personal friends amongst them. There are men amongst them, Christian ministers, Christian laymen, farmers, and others, whom I love as dearly as any friends I have on the face of God's earth. (Applause.) But, sir, whatever may come to this question of even-handed justice or equality to colored men, there comes in the cleavage. (Hear, hear.) The crisis which has come about, the terrible condition of affairs in South Africa, down at bedrock, is a question of color and a question of equality. (Applause.) I think it would be quite possible to construct a revised catechism of the Transvaal. I am afraid that if I went into this matter it would take too long a time. ("No, no," "Go on," and cheers.) Well, if I must do it I must go back a little; I must remind you of a few facts which are, as it seems to me, studiously and intentionally overlooked. I must remind you that we annexed Cape Colony early in the century, that the Dutch population approved of that annexation, as it delivered them from the intolerable bondage of the Dutch East India Company. The British government said there should be no more commandoes. What is a commando? In the old days when the labor market became depleted there was a hue and cry about cattle being stolen by natives, and all neighbors were brought together and went hunting the natives, shooting the fathers and mothers and bringing the little children home and making slaves of them. ("Shame.") The British government said: "This is not to be!" (Applause.) Our Dutch brethren did not like it, for, mark you, they have some patriarchal notions about color, and they draw their ethics a good deal more from the Old Testament than from the New. Their view of the matter is something like this: God has put his mark on the colored man, and although he is nine-tenths white and one-tenth colored, there is the mark, God intended him to be a servant! Moreover an appeal is made to Scripture: "You know what Noah said: 'a servant of servants shall he be'; you cannot get past that. You British people, with your liberation of the slaves and granting them the franchise, are going clean against nature and Scripture." (Laughter.) So when the Constitution was granted to Cape Colony, and every man, black and white, was to be treated alike, what did the Dutchman say? He said: "I won't live under the flag that makes a black man equal to a white man in the eye of the law." He spanned in his wagon, loaded up his gunpowder, and trekked across the Orange river, and made an effort to establish a state, and did establish it, the corner-stone of which is this: "No man touched with color shall enjoy the rights of citizenship." ("Shame.") We followed, then, and as soon as they had planted their camp they immediately began to deprive the tribes who were in treaty with us of their land. Great Britain said, "You shall not do it," and we established once again the sovereignty of the Queen.

A great many of the Dutchmen would not stand it, and they spanned in their wagons and off they went again in search of another country. They crossed the vaal and established themselves there, and there they are now. These two states, mark you, the Transvaal on the north, and the Orange Free State, and the Orange river between them and our possessions, have made up to the present time the corner-stone of their policy, "No man touched with color shall enjoy the rights of citizenship here." ("Shame.") This question of the equality of man as man in the eyes of the law is at the root of our present trouble. ("Hear, hear.") Men came digging gold in the Transvaal. They came by thousands and established themselves there. By and by they

said, We pay most of the rates; we own nine-tenths of the property; we contribute nine-tenths of the revenue; we want to have a share in the administration of the government." Why is it that members of the Transvaal government are so obstinately opposed to the idea of introducing the Uitlander amongst them? Is it a question of independence? Ah! independence in your method and the Boer method is a very different thing. Independence with him is freedom from external control in order that he may deprive other men of their independence. (Applause.) Freedom with them is the right to tax men and deprive men, who are as white as they, of the privileges of citizenship. ("Shame.") Now, why is it, then, that these are so obstinately opposed to the introduction of Uitlanders in the Volksraad? It is very easy to see. These Uitlanders are men who have come from this country. They have tasted the sweets of liberty. Their fathers fought and suffered to establish the political canon that where there is taxation there must be representation. (Applause.) In Cape Colony every man, black and white, is treated by the law on the terms of equality. (Applause.) Why is it that they are afraid to introduce the Uitlander? For this reason—that, whenever he comes in, it is only a question of time when the more humane policy of the Cape Colony and Great Britain will be the policy of the Transvaal. (Applause.) They are prepared to fight and die in defence of this unrighteous policy. (Cries of "No, no," and counter-cries of "Yes, yes.") I say that they are prepared to fight and prepared to die in defence of that obstinate policy. For this, namely, that the colored man is to have no civil rights in the Transvaal. Oh, but you say, look at the Jameson raid! (Hear, hear.) We may look at it and hang our heads in shame and sorrow. (Applause.) But was Jameson the only raider? Have there never been any raids besides Jameson's? Have the Boers never raided? Has not their whole history, ever since they left the Colony, been one long continual raid? ("No" and "Yes.") These are very, very difficult questions. (Hear, hear.) Our whole country is bristling with anomalies and anachronisms, and paradoxes and problems, just as our South African shore bristles with those granite rocks that surround it. It will require all the wisdom of our statesmen and all our statesmanship, even after the war is over, whoever wins or whoever loses, in order to make it possible for us to live in South Africa. I am not going to say any more on this subject. (Hear, hear, cries of "Go on," and applause.) I only wish to commend to your sympathies, your prayers, and your generosity, the noble men who have stood there and preached those unacceptable doctrines on the soil of the Transvaal, and some of whom have been marked men. (Loud applause.)

What Boer Government Is.

[By Thomas G. Sherman, in *New York Times*.]

In 1884 Paul Kruger was in London. He was so poor that he could not pay his hotel bill; and it was paid for him by a generous Englishman. He then expressly and publicly invited Englishmen and Americans to settle in the Transvaal and to conduct mining there.

Mr. Kruger afterward sold one of his own farms to Englishmen for $500,000, paid in gold. His friends and neighbors sold other farms at even greater prices, receiving, altogether, from foreign settlers (principally English, although including a considerable number of Germans, Frenchmen and Americans), many millions of dollars.

These foreign settlers produce every dollar's worth of wealth which can be exported from the Transvaal, and every dollar in excess of what will suffice for a very bare and dirty existence to the old residents. Every dollar of the wealth now possessed by Mr. Kruger, his sons-in-law, his officials, and indeed any part of the Transvaal population, has been produced by these settlers.

The taxes levied annually in the Transvaal have exceeded $20,000,000. Nine-tenths of this amount have been collected from the foreign settlers, whom Mr. Kruger invited into the country.

No appreciable part of these taxes is expended for the benefit of the foreign settlers. If this sum were equally divided among all the Boers, it would furnish an annual income of about $2,000 for each family, which would pay three times over all their living expenses.

No such equal division is made, but half these taxes have been spent in making preparation for war, and the other half devoted to the payment of enormous salaries to and jobs for Mr. Kruger, his sons-in-law, friends and political supporters. Mr. Kruger himself has avowedly received $35,000 a year salary, while, on repeated occasions, sums of $15,000 and $25,000 have been paid out of taxes for his direct and exclusive benefit, as appears by public records. How much more has been spent without public record can only be guessed. His son-in-law and private secretary possesses (so says Mr. Hillegas) a single house costing $250,000, and rolls in wealth besides, as he must to support such a house.

The official records in a Transvaal law-suit, arising upon a quarrel between two sets of Boer plunderers, show that every Boer official worth bribing, including Kruger's son-in-law, received bribes from a Boer railroad company. The amount of each bribe was set forth in a bill of particulars filed in open court. Not

one of these men ever denied the receipt of these bribes.

The foreign settlers, exclusively, built Johannesburg; a fine town, with (formerly) 50,000 inhabitants. They were not merely denied any right to govern that city; they were denied any municipal government whatever. This is proved, not only by the explicit statements of Mr .Hillegas, the American representative of the Boers, but also by a proclamation of Paul Kruger himself, dated in January, 1896, a copy of which I have. Mr. Hillegas states that not $5 could be expended in repairing a road or a bridge without first receiving express authority from Pretoria.

As a consequence of this total lack of good government, the death rate in Johannesburg has been constantly three or four times as great as even in our own badly-governed New York. There is no use in comparing it with ordinary mining camps, because Johannesburg is a fine city, built by intelligent and educated men.

The foreign settlers in the Transvaal were denied the right to bear any arms, while every male Boer, from sixteen years old and upward, is heavily armed and drilled, at the expense of the foreigners.

By a press law, passed for the avowed object of crushing the foreign settlers, all newspapers were placed at the mercy of President Kruger, who can suppress them at his pleasure.

By another law, passed for the same purpose, all meetings of more than seven persons in the open air are absolutely prohibited, while all other meetings can be dissolved in an instant, at the discretion of any policeman.

Another law was passed, absolutely prohibiting the presentation by any foreigner of even so much as a petition for redress.

When Mr. Kruger invited foreigners to settle in the Transvaal, full naturalization could be obtained within two years. After foreigners had accepted his invitation, he repealed all naturalization laws, absolutely. Then, under pressure, he restored the laws, but made the term fourteen years; but any foreigner desiring naturalization must renounce all protection, even from his own government or the Boer government, for fourteen years, during which time he would be a citizen of no country whatever, and would have no rights which any Boer would be bound to respect. During these fourteen years he must be ready to serve in the Boer army on twelve hours' notice, and he would be frequently called upon to serve, without pay, clothing, or even food, which he must provide for himself. At the end of these fourteen years of degradation he would not be allowed to vote for any office worth voting for, unless his humble petition was approved by two-thirds of his Boer neighbors, by the military chief of his district, and finally by Mr. Kruger himself. Neither would he be allowed to vote, even then, unless he were forty years of age.

While nearly two-thirds of all persons residing in the Transvaal spoke only the English language, and less than one-third either spoke or could understand the barbarous Boer Dutch, the Boers insisted that all English-speaking children must take their education exclusively in Dutch.

President Kruger resisted the introduction of railroads for years in order to compel the miners to hire his private ox teams at enormous prices. When finally he did permit railways to be built, he granted the privilege exclusively to persons who would agree to give to his relatives a big share of the profits. He granted monopolies of several indispensable articles of supply to the mines, with the result of doubling the price at which they could otherwise have been obtained.

The whole Transvaal government was corrupt and rotten from top to bottom. No business could be done with them without bribing the President's sons-in-law and hangers-on.

Having remonstrated against these things for many years in vain, and having received frequent promises of reform, which were never kept and were never meant to be, a number of foreign residents, including more Americans, in proportion to their total number, than of any other nationality, conspired together to compel these reforms to be granted, by force of arms. They collected rifles, gunpowder, etc., but never made any use of them and never committed any overt act. Their offenses were not such as could have been punished in the United States by more than a short term of imprisonment or fines not exceeding $1,000. They neither planned nor desired to become a British colony.

The conspiracy being discovered before the conspirators carried it out, sixty of them, including six Americans, were arrested, cast into an indescribably filthy jail, and informed that unless they pleaded guilty they would all be hanged, but that if they did plead guilty they would be let off with fines.

Being brought into court they were charged with an offense which, by the express statute law of Boerdom, was punishable with nothing more than a short term of imprisonment. Being assured by the Boer prosecuting officers that they would receive no greater sentence than this, and would be allowed to escape with fines if they pleaded guilty, they did so plead; although, as to many of them, the offense could never have been legally proved.

No judge then on the bench being quite unscrupulous enough to serve Mr. Kruger's turn, he imported an utterly unscrupulous judge named Gregorowski. This judge pub-

licly stated that he came for the express purpose of making it hot for the Outlanders. After the prisoners had all pleaded guilty this judge announced that, as to the four leaders, he should not sentence them under the statute law, but would resort to the unwritten law of the Transvaal, which prescribed death for such an offense. Accordingly, he sentenced these four (one of whom was a distinguished American, and probably the ablest mining engineer in the world) to death, and all the others to various terms of imprisonment and heavy fines.

Even the Dutch settlers of South Africa, being horrified at this sentence, and pouring by hundreds into Pretoria to remonstrate against it, Mr. Kruger graciously took the matter into consideration, but announced that his religious scruples forbade that he should commute the death sentence into fines, because such fines would be "the price of blood," and his reverence for his dear Lord Jesus forbade that he should be less scrupulous than the priests of Jerusalem.

The pious Boers therefore informed the prisoners that they could not be released on the payment of any fines, but that if the prisoners would, of their own free accord, offer to "subscribe for charities," sums varying from 25,000 to $100,000 each, for the leading men, and not less than $10,000 for anybody, the merciful president might be induced to pardon them, without any fines or imprisonment.

Both the British and the American governments, being at that time too chicken-hearted to intervene in these proceedings, this offer had to be accepted. The American citizens all made heavy contributions to "charity," John Hays Hammond paying $100,000. No such penalties were ever exacted in the whole history of the United States, nor, during the last century, in any other civilized country.

These "charitable contributions," amounting to about $1,000,000 in all, were duly paid over to his Highness Paul Kruger or his son-in-law. It is needless to say that the "charities" have never turned up, although four years have now elapsed since the $1,000,000 was safely deposited under the control of the pious Paul Kruger.

Both the British and the American governments meekly submitted to these outrages upon their citizens; more shame for them both! No wonder that Kruger described both Englishmen and Americans as "dogs, who, if they were good, would lick his boots."

The advocates of the Boers in this country assert that these acts have occurred only since the Jameson raid of December, 1895. In this there is not one word of truth, except of course, as to the trial and sentence of the Outlanders. All the other acts of oppression above narrated, and many, many more, were committed and persisted in before the Jameson raid occurred or was ever thought of. In fact, the condition of the Outlanders has been distinctly better since the Jameson raid occurred. Although the raiders were defeated and captured, Mr. Kruger was not thereafter quite so confident that the Outlanders would never fight as he had been before. After that raid, and not before, he permitted Johannesburg to have some kind of local government, insisting, of course, that this government should be absolutely under the control of his own creatures. Still, it was much better to have a local government of his nomination than to have none at all.

Week of Prayer.

SERMONS.

Topics suggested for the Week of Prayer by the Evangelical Alliance for the United States, in union with all other Evangelical Alliances, January 7-14, 1900:

Sunday, January 7th.—"Christ and the Church": "And he is the head of the body, the church: who is the beginning, the firstborn from the dead, that in all things he might have the pre-eminence."—Col. i: 18.

PRAYERFUL CONFESSION.

Monday, January 8th.—Confession: That we have not sufficiently studied and applied God's holy word; have not fully availed ourselves of peace and power through the Spirit; have not loved enough the Church which is Christ's body; have not faithfully sought the saving of those about us, and the making known of Christ throughout the world; have not consistently lived the religion we profess: so that Christ has been wounded in the house of his friends. "If we confess our sins he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." "And all things whatsoever ye shall ask in prayer, believing, ye shall receive." Ps. li: 17; Luke xviii: 13, 14;—Mark xi: 22-24; Luke xviii: 1;— John xvii: 17; v: 39; II Tim. iii: 15;—Matt. vii: 11; Gal. v: 22, 23;—Col. i: 18;—John xvii: 18-21; John iii: 17;—Matt. vii: 20;—Zech. xiii: 6.

THE CHURCH UNIVERSAL.

Tuesday, January 9th.—Prayer: That the Church universal may ever be loyally recognized by us as of divine, supernatural ordainment; as constituted in the atoning Christ, and composed of those who are his through regenerating grace; as designed and destined to share the Savior's glory of message and service; and that as members of the Church universal, we may ever rejoice in our great Head to do his will, devoting ourselves to the spread of his kingdom, and purifying ourselves even as he is pure. "Because it is contained in scripture, behold, I lay in Zion a

chief corner-stone, elect, precious; and he that believeth on him shall not be put to shame." "And upon this rock I will build my church, and the gates of Hades shall not prevail against it." I Pet. ii: 6; Matt. xvi: 18; John i: 13;—Eph. i: 22, 23; I Pet. i: 2;—Eph. v: 26, 27; Col. i: 17, 18;—John xvii: 23; Acts i: 8; John iii: 3.

NATIONS AND THEIR RULERS.

Wednesday, January 10th.—Prayer: That our nation which God has so favored, and on which he lays so great responsibility, may turn from sin and cleave to righteousness; and that within our borders, as everywhere, race hatreds may cease, the causes of class enmities be removed, political corruption be stayed, the Lord's Day be reverenced, intemperance be overcome, and civic devotion be shown by every citizen; that wherever our national authority extends, justice may be upheld, and worthy self-government be secured; and that all nations and rulers may seek the amicable settlement of international difficulties, and earnestly desire the true prosperity of all. "I am not worthy of the least of all the mercies, and of all the truth, which thou hast shewed unto thy servant; for with my staff I passed over this Jordan, and now I am become two companies." "And to whomsoever much is given, of him shall much be required." Gen. xxxii: 10; Luke xii: 48; Prov. xiv: 34;—Malachi ii: 10; Gal. vi: 2; Ps. xxiv: 3-5; Ex. xx: 8-11; I Cor. iii: 16, 17; I Pet. ii: 17;—Obadiah iv; Rom. xiii: 3;—Acts xvii: 26; Prov. xv: 1; I Cor. xii: 26.

FAMILIES AND SCHOOLS.

Thursday, January 11th.—Prayer: That the sacredness and vital importance of the family be universally recognized; that marriage as of one man to one woman, may be everywhere honored; that the pure and loving home life may include not only parents and children but also servants; that family worship may be observed; and that children may be brought up in the nurture and admonition of the Lord. That all education may count wisdom as more than knowledge, and character as higher than learning; that culture may include gracious manners, gentleness of spirit, and nobility of conduct; that truth may be fearlessly, conscientiously sought; and that, for the sake of such results, our common school system may be maintained and bettered, and all our higher institutions of learning be liberally fostered. "God setteth the solitary in families." "Behold the fear of the Lord, that is wisdom; and to depart from evil is understanding." Ps. lxviii: 6; Ex. xx: 12; Eph. iii: 14, 15;—Matt. xix: 4, 5; I Tim. iii: 2;—Deut. xvi: 14; Eph. vi: 9;—Col. iv: 15;—Eph. vi: 4;—Job. xxviii: 28;—Phil. iv: 8; John xvii: 17; Heb. xiii: 4;—xvi: 13; Prov. xxiii: 23.

FOREIGN MISSIONS.

Friday, January 12th.—Prayer: That we ourselves, with all Christians, may loyally acknowledge our Savior's last command, and have full faith in his parting promise; that appreciating the spiritual need of those who know not the true God and Jesus Christ whom God did send, we may realize our personal responsibility for giving them the Word of life; that we see in every open door an urgent opportunity which we can neglect only at our peril; that we may comprehend the sadness of the fact that, at the end of nineteen centuries, so much remains to be done in making the gospel known; and that all foreign missionary organizations may work in wisest, most cordial co-operation. "Go ye therefore, and make disciples of all the nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I commanded you: and lo, I am with you alway, even unto the end of the world." Matt. xxviii: 19, 20; Ps. ii: 8; Is. xlii: 4;—Acts iv: 12;—Rom. x: 13-15;—Rev. iii: 8; Ez. iii: 18; Matt. xxv: 45;—John iv: 35; Phil. ii: 9-11; Mal. ii: 10; —Num. xi: 29.

HOME MISSIONS.

Saturday, January 13th.—Prayer: That we, with all the people of our land, may be profoundly convinced that if this nation is to abide in prosperity and power, its life must be inspired by the teachings of Jesus Christ; that we may realize that the followers of Christ, in all their relations with their fellow-men, are to illustrate those same Christian teachings—thus becoming home missionaries; that we may clearly perceive that the maintenance of Christianity's power in the older parts of the Union, and in the country regions as well as in the cities, is essential to the progress of the home kingdom; that with such sound wisdom of plan we may move to the evangelizing of the frontier and the other spiritually destitute places; and that all organized Home Missionary agencies, in this and other lands, may work in perfect harmony and with largest success. "But thou shalt remember the Lord thy God, for it is he that giveth thee power to get wealth; that he may establish his covenant which he sware unto thy fathers, as at this day." Deut. viii: 7-20; Is. lx: 11, 12;—Acts. iv: 13; II Cor. iii: 2;—Matt. vii: 20;—Is. lviii: 12; Matt. xii: 25; Rev. iii: 2;—Is. xxxv: 1;—Is. xli: 6, 7.

SERMONS.

Sunday, January 14th.—Christ and the Individual Members of the Church: "And all mine are thine, and thine are mine; and I am glorified in them."—John xvii: 10.

TWENTY-FIVE QUESTIONS ANSWERED ON TAXATION OF HOUSES OF WORSHIP.

BY FREEMAN D. BOVARD, PH.D.

1. What States tax church property?

Ans. California alone, though one of the most resourceful States in the Union, taxes her houses of religious worship. (Laws Relating to Religious Corporations, W. H. Roberts, LL.D.)

2. How did it happen that California taxed her churches?

Ans. From 1850 to 1868, churches, educational institutions and eleemosynary institutions of every kind were exempt from taxation. (Stats. 1853.) "The power of the Legislature to exempt the property of religious and eleemosynary corporations has not been doubted. (Justice Murray, 4 Cal. 446, page 55.) Chief-Justice Norton, 1864, quotes the arguments of Murray and says: "We think they are a correct interpretation of the constitution." (22 Cal. 363, page 269.) In 1868, Chief-Justice Rhodes put a different construction on the language of the constitution, holding that all property, except State and Federal, was subject to taxation. (People vs. McCreery, 34 Cal. 432.)

3. Why were houses of worship not exempt from taxation under the new constitution of 1879?

Ans. There was a large number of petitions from all the churches presented to the constitutional convention, but they were in general terms, and the church people were overconfident that the convention would place the churches on the same basis occupied prior to 1868. The church population expected more than the convention was willing to concede. A spirit of unusual discontent prevailed in California during those years. After considerable discussion the convention adopted the language of the old constitution relating to taxation and placed everything under taxation. In 1894 the constitution was amended exempting free libraries and free museums. Several attempts have since been made, but none were acceptable to the Legislature.

4. What is the status and history of the present Amendment—No 6?

Ans. (*a*) The Presbyterian Synod of California, at San Diego, October, 1898, took the initiative, and appointed a committee to confer with the representatives from the other denominations.

(*b*) Representatives from all the denominations, composed of such representative men as the Rt. Rev. Bishop William Ford Nichols, Archbishop Riordan, Rabbi Voorsanger, Dr. Horatio Stebbins, Drs. L. Nelander, J. W. Dinsmore, J. K. McLean, E. A. Woods, Alfred Kummer, E. R. Dille, Robert McKenzie, R. F. Burnham, C. H. Hobart, and several others, met in San Francisco at the call of Dr. J. W. Dinsmore, chairman of the committee raised by the Synod.

(*c*) After several meetings and a careful discussion of the whole situation, it was found that all could heartily agree upon the following amendment:

> **SECTION 1½.—All buildings used exclusively as churches and chapels, and the real property on which they are situated, shall be free from taxation.**

It was slightly modified by the Judiciary Committee of the Senate and adopted by both houses of the Legislature, one man only voting in the negative. The following is the text of the Amendment:

> **SECTION 1½.—All buildings used exclusively as churches and chapels, and so much of the real property on which they are situated as may be required for the convenient use and occupation of said buildings (provided that no building so used which may be rented for religious purposes, and rent received by the owner thereof, shall be exempt from taxation), shall be free from taxation.**

(*d*) It now remains for the people of California to approve it by a majority vote at the next general election, November, 1900.

5. What does the Amendment include?

Ans. Buildings used exclusively for worship and so much of the ground as may be required for the convenient use of the same. Neither church schools, parsonages, nor any other church property will be exempt under this Amendment.

6. What constitutes a "church"?

Ans. A building set apart for religious worship. The common law and the codes of all the States recognize a "church" corporation as a voluntary association of public-spirited citizens, united to conserve the moral and spiritual interests of society, and provide for its incorporation and protection, and prescribe the method by which its property may be encumbered or sold.

7. Would a building used for the double purpose of church and school, or church and business be exempt from taxation under this Amendment?

Ans. No. The language of the Amendment is clear: the building must be used *exclusively* as a church. A building used for any additional purpose whatever would not be ex-

empt from taxation under the provisions of this Amendment.

8. Would it not open the way for abuses?

Ans. Every law is liable to be abused. Any one of the present provisions of the constitution relating to taxation might be abused. It will hardly be seriously contended that persons voluntarily associating themselves together in the capacity of a church to promulgate the higher lessons of honor, morality, and spirituality would be more likely than the average citizen to violate the intent and spirit of the laws of the commonwealth.

9. Why exempt houses of worship?

Ans. Because they are devoted solely and exclusively to the interests of the public. They cannot be regarded, nor dealt with, as private property. Capital invested in a house of worship is not only absolutely non-productive, but placed irrevocably beyond the personal control of the donor. It is as completely devoted to the interests of the public as is a sidewalk, a public highway, public park, or public fountain.

10. What is the principle upon which the claim for exemption from taxation is based?

Ans. The State does not sacrifice the ground upon which the church is built, that being paid for as is any other piece of land. The house of worship is also built and paid for as is any similar building. The State simply sacrifices the opportunity to tax a property given by the public-spirited citizens for the good of the State. The public fountain, the public highway, free libraries, and free museums are not taxed because their indirect benfit to the public is greater than the direct tax. The moral and spiritual values produced by the church add not only a value to every temporal achievement, arouse, stimulate, and sustain every intellectual effort, but they are absolutely essential to the organization of a free State. If money is worth more to the community than it is worth in taxes, then it should go to the highest purposes.

11. How many ways are there in which the State could be supplied with churches?

Ans. Only two. There is no commercial motive in the construction or maintenance of a church. There is no motive of private or personal gain. The business of inculcating the higher lessons of life is not, and never has been, self-supporting. The State recognizes such a disability in its social structure, and provides free schools, normal and high schools, and State universities, in order to bring these opportunities within the reach of as large a a number of her citizens as possible. If higher education is not self-supporting, but must be supported by the State, it is unreasonable to expect that the imparting of the higher principles insisted on by the church should be subject to the law of supply and demand. There are two ways only for the State to secure churches. The original way was by public taxation. The second and better way—the American way—is to encourage the public-spirited citizens to give them. This Amendment is a pledge to the benevolent citizens of the State that their endowments, voluntarily given to found and maintain the churches, shall remain intact for that purpose.

12. Is it not a principle of political economy that all property protected by the State should contribute its share towards the support of the State government?

Ans. Such is not the recognized principle of taxation. Public property is not taxed. Growing crops are not taxed. Free libraries and free museums are not taxed. The essentials of life are not taxed as high as the luxuries. The principle governing taxation is not one of protection alone; it aims also to secure the equal distribution of the burden of civil society. Houses of worship are non-productive and are essentially public property.

(*Concluded next week.*)

The annual report of the United States Commissioner of Education gives the total school enrollment of the United States for 1898 at 16,687,643, an increase of nearly half a million over the preceding year, and says of education in our new possessions: "It is all important that in the reorganization of schools in Spanish countries we do not attempt too much in the way of introducting the English language. All the daily lessons should be given in Spanish, save in the reading of elementary English. If the other lessons be taught in English it will be just ground for the suspicion that the United States purposes to enforce the use of the English language in these territories." From opinions already expressed of these assertions, they are likely to be opposed by those who believe that the English language should predominate in all public schools under the American flag. But wisdom would dictate that the instruction of English in the schools mentioned should be made gradually and carefully. It will win its way in due time.

"Can you write a good hand?" asked a man of a boy who applied for a situation.

"Yaas," was the answer.

"Are you good at figures?"

"Yaas," was the answer again.

"That will do, I don't want you," said the merchant.

After the boy had gone a friend said: "I know that lad to be an honest industrious boy; why don't you try him?"

"Because he has not learned to say 'Yes, sir,' and 'No, sir,'" replied the merchant. "If he answered me as he did, how will he answer customers?"—[Baptist Signal.

Woman's Board of Missions for the Pacific.

President ..... Mrs. H. E. Jewett
2511 Benvenue Avenue, Berkeley.
Treasurer ..... Mrs. S. M. Dodge
1383 Franklin Street, Oakland.
Home Secretary ..... Mrs. W. J. Wilcox
576 East Fourteenth Street, Oakland.
Treasurer ..... Young Ladies' Branch
Miss Grace Goodhue, 1722 Geary Street.

Southern Branch.

The greetings of the season from the officers to the Southern Branch auxiliaries! As we have been listening anew to the Heavenly message, "Peace on earth, good will toward men," so should we go bravely forward into 1900, helping more vigorously than ever to send out the tidings. Have we not "freely received" anew cheer and inspiration from the birthday of our King, so that we may the more "freely give" out the knowledge of salvation to the ends of the earth?

Our Branch Treasurer sends us word that "the receipts for the year thus far are encouraging." Amount received since last annual meeting, $898.45; brought forward from last year, $92.14, a total of $990.59. The receipts were as follows:

From Woman's Auxiliaries	$671 81
From Young Women	85 00
From Christian Endeavor	33 72
From Juniors	21 00
From Sunday-schools	52 52
From Cradle Roll Bands	13 00
Chinese Mission	5 00
Collections and Donations	16 40

DISBURSED.

To Mrs. Price	$ 50 00
To W. B. M. P.	800 00
Bills	28 97
Cash on hand	111 62

Seven hundred dollars and more are yet to be raised to bring us to our aim of $1,700 more, for friends will see by the figures that a portion given is for specials.

Three months, and another year of the Branch work will draw to a close, our first decade completed. Let every dollar which should reach the Lord's treasury for this work be gathered together and sent to our treasurer, Mrs. S. E. Hughes, Pasadena, during this time.

What do the passing events say to us—a new year, another opportunity? Brave workers fallen, or removed by failing health; those who remain must be sustained. We at home must push on with renewed vigor, to ensure that workers and means are not wanting. The efforts for a "forward movement" mean to us all *extra* gifts, above what we are usually giving. Our deep sympathy goes out to our San Jacinto auxiliary, that during these days is looking upon distress and devastation from the earthquake.

We note with pleasure the impetus our young friends of Pomona College are giving the work, by devoting their holiday vacation to a missionary campaign in seven places, while providing a "model program" for simultaneous meetings in twenty and more other places that they cannot reach during the same time. We are sure the Lord will reward the effort.

As the eighteen hundred passes into history and nineteen hundred opens, let there be much prayer on the part of us all, that great awakenings and soul-stirrings may bless every mission.

The Spirit of Christ.

It did seem as if the countries I have visited where the crucifix was seen the most frequently, the spirit of it, that for which it stands, was most missing. One of the deepest lessons I learned during a summer of travel was that there had better be no profession of Christianity without the spirit of the founder of our holy religion. Our religion means love, or it means nothing. Alas, how little have we of the spirit of Him who died to save us! When we become really, practically like the one we call Master; when we copy Him as I saw young artists in gallery after gallery copy the old masters, trying to get every line and every shade like the original, then the world will believe in Jesus Christ. But I am persuaded there must be an incarnation of Christ in us. No mere profession of him will bring about the salvation of this world—nothing less than downright unselfishness will do it. We shall have to give ourselves away—our money, our all. Then the New Testament account of Jesus Christ will have a meaning of happiness, when we live not for ourselves, but for others; when all we care for is to give, instead of receiving.—[Mrs. Margaret Bottome.

The gravest concern of Dr. Dale in the last years of his life was expressed with characteristic directness in a remark of his to Dr. Berry, which the latter often repeated. "Berry," he said, most impressively, "nobody is afraid of God now." To both men it might well seem a strange and ominous symptom; for it means that a true vision of the living God is fading out of sight. In this over-ripe civilization the spiritual sense grows dull among people sleek with prosperity; while the ablest men we have expend their ardor in philanthropy, or devote their intellect to agnosis of natural laws. Our generation thinks of God as nature grown benevolent, and we as subduing nature.—[Ex

The Sunday-School.

Notes by Prof. John H. Kerr, D.D.

The Child Jesus Visits Jerusalem. (Luke ii: 41-52.)

LESSON II. January 14, 1900.

GOLDEN TEXT.—"*And Jesus increased in wisdom and stature, and in favor with God and man.*" (Luke ii: 52.)

Introduction.

Place: Jerusalem.

Time: April, 9 A. D.

Since the last lesson: The night on which the Word became flesh and began to dwell among men was also marked by the angelic appearance to the shepherds. When the child Jesus was eight days old he was circumcised, and at the same time his name was formally called upon him. The Jewish law also required that the mother of a male child should present herself for the service of purification at the end of forty days after the birth of her child. According to the law the first-born male child was esteemed as peculiarly holy, as the Lord's. This child must be redeemed by the payment of his ransom. This ceremony also took place in connection with the child Jesus. At this time also occurred the incidents concerning Simeon and Anna in the temple. Then followed the visit of the wise men, which resulted in the order of Herod that all the male children of Bethlehem up to the age of two years should be killed. The flight into Egypt preserved the life of the child Jesus. At the death of Herod, Joseph returned to Palestine. Manifestly his own intention was to take up his abode in Bethlehem. This, however, was not the divine plan, for the Lord so guided the holy family that the boy Jesus was brought up in Nazareth and not in Bethlehem.

The residence in Nazareth continued without any interruption until Jesus' thirteenth year. The present lesson is the only one that breaks the silence of that period. The apochryphal gospels busy themselves with the detailing of events said to have occurred in this period, but their incredulous and puerile character readily stamp them as false.

Critical Notes.

V. 41. As pious Israelites Jesus' parents regularly attended the passover each spring. The law did not require Mary's presence. Evidently her disposition led her up to the temple.

V. 42. As soon as a Jewish boy had completed his twelfth year he was regarded as of sufficient age to enter into the obligation of manhood. He then became a "son of the law." This passover was doubtless the first after Jesus had passed his twelfth birthday.

V. 43. When Joseph and Mary had finished all their duties in connection with the passover, they began the return journey to Nazareth. It is evident that the Galilean Jews traveled in large caravans, both for company's and protection's sake. Probably the pilgrims from Nazareth constituted quite a crowd and journeyed together. But as they return the boy remained in the holy city. "The attraction of divine things held him fast in spite of the departure of his parents." But his parents were not aware of this. They had never had any trouble with him in any way.

V. 44. Naturally, then, they supposed him to be near at hand, and not until evening did it become evident to them that he was missing. They probably had journeyed but a little piece out of the city, as the first day they would aim merely to get a start on the way.

V. 45. Inquiries failed to reveal his whereabouts. With anxious hearts they hastened back to the city the next day, hoping to find him there.

V. 46. The following day, *i. e.*, the third, they found him in the temple court, "where members of the Sanhedrin gave public instruction on Sabbaths and festivals." It is a mistaken idea that Jesus was attempting to instruct the doctors of law. It was "a holy thirst for knowledge of sacred things" that prompted his questions.

V. 47. Great amazement possessed those who heard him. He seemed to them to have a remarkable comprehension of divine truth.

V. 48. The sight equally affected his parents. They had often heard his wise answers. But they had never seen him in the light in which he now appeared. Naturally Mary spoke first, and her words were meant as words of reproach.

V. 49. The response of Jesus is noteworthy. It is notable that the first recorded words of the Messiah are an expression of his divine sonship as man; and his question implies that they knew it, or ought to know it. But there is nothing which implies that he had just received a revelation of this relationship. These first recorded words are the kernel of the whole revelation, and the cause of its having been preserved. They mean more than that Jesus is a son of Abraham, and therefore has God as his Father. The correct rendering of Jesus' words is "in my Father's house." The natural place to find him would be in his Father's house. His Father was God, in a peculiar sense; such was his clear and decisive conception at this period.

V. 50. There were many lessons for them to learn concerning Jesus. Even though he was with them, they were manifestly conscious of their lack of comprehension of him.

Vs. 51-52. These verses contain the record

of the next seventeen years. He developed as any child. There was actual growth in him, and need we wonder that such as he should increase "in favor with God and man"?

Important Truths.

1. "The Father hath not left me alone; for I do always those things that please him" (Jno. viii: 29).

2. "I came down from heaven, not to do mine own will, but the will of him that sent me" (Jno. vi: 38).

3. "The zeal of thine house hath eaten me up" (Jno. ii: 17).

To The Fore!

JAMES BUCKHAM.

Move to the fore,
Men whom God hath made fit for the fray.
Not yours to shrink, as the feeble ones may,
Not yours to parley and quibble and shirk,
Ill for the world if ye do not God's work.
Move to the fore!

Move to the fore.
Say not another is fitter than thou—
Shame to the manhood that sits on thy brow!
Own thyself equal to all that man may.
Cease thine evading; God needs thee to-day.
Move to the fore!

Move to the fore.
God Himself waits, and must wait, till thou come.
Men are God's prophets, though ages lie dumb.
Halts the Christ-kingdom, with conquest so near?
Thou art the cause then, thou man at the rear.
Move to the fore!

—*The Endeavor World.*

In Christ.

This is a New Testament phrase of great significance. It means vital union, close fellowship, sweet companionship. "I am the vine, ye are the branches." Our life is his life—comes from him. Our strength is his strength, nourished by him. "I am come that ye might have life." This is salvation—pardon for sin, new and developing life in Christ. It is vain to look otherwhere for it.

How far-reaching is this statement! In sin we are dead; in Christ we are alive. In nature we are at enmity with God; in grace in Christ we are reconciled. In self we walk in darkness; in Christ we have the light of life. In the world we meet with delusions and disappointments; in Christ we possess truth and have satisfaction. In our own strength we are practically powerless before our foes; in Christ we are victorious over the world, the flesh and the devil. In the world sorrows unrelieved becloud our path; in Christ the joy of the Lord is our strength. In the service of sin life ends in defeat; in the service of Christ it ends in triumph.

Let us abide in Christ, for if we abide in him we shall bear much fruit and our joy will be full.

Four-and-Twenty Blackbirds.

You all know this rhyme, but have you ever heard what it really means? The four-and-twenty blackbirds represent the four-and-twenty hours. The bottom of the pie is the world, while the crust is the sky which overarches it. The opening of the pie is the day dawn, when the birds begin to sing, and surely such a sight is fit for a king.

The king, who is represented as sitting in his parlor counting out his money, is the sun, while the gold pieces that slip through his fingers as he counts them are the golden sunbeams. The queen, who sits in the dark kitchen, is the moon, and the honey with which she regales herself is the moonlight.

The industrious maid, who is in the garden at work before her king, the sun, has risen, is day dawn, and the clothes she hangs out are the clouds. The birds, who so tragically end her song by "nipping off her nose," are sunset. So we have the whole day, if not in a nutshell, in a pie.—[Dr. Potts.

The Boston *Record*, speaking of Rev. C. A. Crane's address on "Eddyism," says: "Parson Crane prances around a good deal first and last, but we must say he speaks his mind with striking frankness, and he has never summed up a whole week's sermon any more distinctly than when he analyzed 'Eddyism' into these component parts:

Ignorance	50 parts
Blasphemy	20 parts
Business	20 parts
Mysticism	10 parts
Total	100 parts'

William Sprague Heck, who died suddenly Nov. 17th, was the great-great-great grandson of Barbara Heck. Born in 1833, he was for the greater part of his life a member of the society which became the Forty-third Street church, and afterward (uniting with Fifty-third Street church) became the present Union church. He was a very interesting character, revered and loved by many, and exceedingly kind to the poor. For thirteen years he was a member of the Earnest Workers' Bible Class, missing only five Sundays all that time, and those absences were caused by illness. He leaves a wife and four children.

"Grander than ocean's story,
Or songs of forest trees;
Purer than breath of morning
Or evening's gentle breeze;
Clearer than mountain echoes
Rung out from peaks above
Rolls on the glorious anthem
Of God's eternal love."

Even as a hawk flieth not high with one wing, even so a man reacheth not to excellence with one tongue. Study other languages.

Home Circle.

From Day to Day.

CONSTANCE BRENT AVERILL.

Why turn we back to our lost Yesterday
With faltering feet and wistful, weeping eyes?
Does all the year die with it when it dies,
And Life's whole growth and glory pass away?
Shows not To-day as fair a harvest yield?
Smiles not as green To-morrow's budding field,
That far before us lies?

When fall the faded petals of the rose,
We do not sigh: "No rose will bloom again!"
Nor cry: "No other throat will sing that strain!"
When the lark's carol trembles to its close.
Faintly foreshadowed in the sunset glow
The tender promise of the dawn we know,
Though dark the evenings wane.

Lo! all our days are but as steps that tend
Unto their goal by an appointed way.
Let us not vainly murmur and delay,
But walk in faith unquestioning to the end.
Behind us lie the shadows. Look before!
Look to the broadening light, and weep no more
For the lost Yesterday!

Boston, Mass.

The Dying Old Hindu.

MRS. ADA LEE.

This being Sabbath morning was one of our busiest, as we have seven native Sunday-schools, with about 450 to 500 children in all. Just as I was hurrying from the one I usually take, where we had seventy-five interesting little children, hoping I would get into our English service in time for the sacrament, I was met by a little Hindu girl belonging to our Home day school. She had come to tell us that the old *Ghee*, the woman who gathers the children for the school, was dying, and had sent for me and the Christian teacher. I got into the carriage with the teacher. After driving through lane and gully into the midst of the native city, we came to lanes so narrow that we could no longer take our carriage. So we alighted and went winding in among the houses, led on by our little guide. Finally she led us into a small dark room where the suffering woman lay.

She turned her head to catch the first glimpse of us as we entered the door. "You have come at last!" she exclaimed. "Oh, I am so glad! Tell me that name quickly," she said, fixing her longing eyes upon me, "that name—the name of Him who you said would save me." I whispered, "Jesus."

This Hindu woman has worked in our mission for fifteen or twenty years. Often I have said to her, when she has come in with fresh marks of idolatry upon her body, or having just returned from bathing in the Ganges, "Ghee, how long are you going to cling to your idols? They can do nothing for you. Only Jesus can save." She never gave me any definite answer. But now that she is dying there is nothing in the deceptive, vile system of Hinduism to comfort her poor soul, and she begs us to repeat to her, again and again, the name of the Christian's Savior—the blessed name of Jesus. She turns to the faithful teacher whom she has known so many years, and pleads with her to pray: "Oh, pray that God may forgive my sins and take me to his happy place." We prayed for her, and taught her a few simple sentences of prayer, commending her to our God who is all-merciful.

As we arose to go she said to me, "Let me hear that name again—repeat it to me over and over—that name that can save." I said to her, "Jesus, only Jesus." "Then it will be all right, will it?" she asked. I answered, "Yes—trust him—rest your soul on him." I think the angels were hovering around us as we three knelt there with the old Hindu woman who was dying.

The Lord of harvest send forth more reapers into this ripening harvest field. And oh, that the church of God was only awake to her privilege, and that Christ's dear ones only knew the blessedness of in some way being represented in this great work of leading the heathen from their stocks and stones to know and love the true God.

In a few hours after we left poor Ghee she passed away. Her last audible words were, "Jesus, Jesus."

Calcutta, India.

How to Make Religion Winsome.

In the first place, by realizing the need and propriety of making it winsome. Some people seem to think there is no occasion for any effort in this direction; that religion is sufficiently winsome in itself, or, if not that, that there is something out of taste, if not morally culpable, in trying to make it seem so. But certainly it is our privilege to do what we can to lead others to realize that the religious life is a happy life, a life of gladness and reward. So long as we do not misrepresent the truth, and do not put before anyone the rewards of the gospel as the chief incentive to be Christians, we shall do no harm.

How, then, can religion be made winsome? Chiefly in this life by revealing it as a means of doing good. It is in accord with the profoundest philosophy, as well as with the widest experience, that there is no such happiness as that which springs from the effort to benefit others in some practical manner. It is quite true that many people who are laboring to do good do not seem, and perhaps are not, specially happy. That does alter the fact. He who sees in his neighbor a brother of Christ, and who for the love which he bears to Christ puts himself out in order to be helpful to that brother, always finds a spring of gladness bursting out in his heart, as out of the rock which Moses smote.

The spirit which imparts self-sacrifice, fellow-feeling, sympathy and outreaching toward others in hearty looking for their best welfare, that makes religion seem winsome. It is something which he who lacks it wants to possess. It satisfies his sense of the fitness of things. It is a kind of religion which he believes to be genuine and inviting. To make religion attractive, therefore, cultivate and illustrate all the sweet, gentle, uplifting qualities which Christianity suggests. Let it be seen that Christ is an attractive Master to you, that his service is perfect delight as well as perfect freedom. That will aid you to win others to join you in serving him.—[The Congregationalist.

Peace Like a River.

DAVID RAND PIERCE.

How blessed the peace
  Which a saint only knows,
That over his heart
  Like a calm river flows,
That lights all his path
  On mountain or plain,
And deepens his joy,
  And softens his pain!

O child of the world,
  Wouldst thou know in thy heart
The fullness of joy
  Which this peace can impart?
Thy moment of pleasure
  How soon it is past—
Oh, drink at the Fountain
  Of joy that can last!

There's rest for thy soul
  Which the world cannot know,
There's joy for thy grief,
  And weal for thy woe,
There's One who has died
  On Calvary's tree,
And opened the portals
  Of heaven for thee!

O Lord let me sing
  So sweet that my song
May win some poor soul
  From Satan and wrong,
Or lead one more close
  To thy Fount of delight,
Where his yoke will be easy,
  His burden be light!

Training a Child's Will.

"Little good can come of being arbitrary with a child, by making him do as we wish without first getting at the causes of his wilfulness," is the position taken by Anna Wikel, writing of "Breaking a Child's Will" in the December *Woman's Home Companion*. "A child's volitions are transient. The endeavor, then, must be to get at his fleeting volitions and train each one aright, until he can be said to have a governing purpose. Some put implicit faith in reasoning with a child. Well, it shows respect for child-nature and occasionally reaches him; at least it may have some effect in developing his reasoning powers, and certainly promises confidence between parent and child. If his reason were already developed there would be less difficulty in training the will, but since it is not we must train the will through other avenues, and his feelings, his emotional impulses, for the best of these. In order to strengthen and train his will a child must be allowed to exercise it by choosing for himself as far as practicable. The parent or teacher must advise the child before the choice is made, or when he is suffering as the result of an unwise choice he may well reflect on them for not giving him the benefit of their experience; but after both sides are made plain the child must be left a free moral agent. If there is a choice between a pocket-knife and a new pair of trousers a boy will almost surely choose the knife. When he feels ashamed of his patched knees it will be a means of culture to his judgment through the emotion of shame, and his next willing may be on the line of reason. But it takes more than one lesson to learn that 'we cannot eat our cake and keep it, too.' Robertson says, 'There are two ways of reaching truth—by reasoning it out and by feeling it out.' A child must *feel* his way to truth. A child lives in his feelings, and through them he is reached for good or evil."

To Be Useful.

Do the duty that lies next to you.

Live in the sunlight and help others out of the shadows.

Have a great deal of hope in the heart and wear a radiant face.

Reach out a hand of helpfulness to the stumbling ones, and speak a word of cheer to the discouraged.

Spend much time in secret fellowship with the Master, then the time spent in trying to better the world will be wiser and better spent.

Find out where the lame ones are and help them over the rough places. Their gratitude will well repay you, and the Master will say: "Inasmuch as ye have done it unto one of these ye have done it unto me."

If people who regularly use powder could only realize how destructive the practice is to the skin, and how exceedingly nasty the results are, they would gladly try what radiant, perfect cleanliness would do. Several dollars' worth of rouge and powder can be outdone by a plentiful use of pure water, if only sensibly applied.—[Ladies' Home Journal.

We often crush down our impulses, not realizing that our impulses are apt to be just the quick longings of our natures to fulfill their ideals.—[January Ladies' Home Journal.

Her Friend.

'Twas in the Boston fast express, a little maiden sat;
She occupied the seat alone; beside her lay her hat;
She clutched her dolly to her breast in childish, mother play,
As if she feared some dreadful giant would snatch it right away.
"Are you alone, my little girl?" I asked as I stooped down.
"My mamma told me Dod was here," she said with half a frown.
"She tissed me an' my dolly, an' I dess I don't know you."
"But, dear," I answered, smiling, "tell me where you're going to."
She twisted in her seat, and then she tossed her tangled hair—
'I'm doin' to Boston, an' my pop'll meet me there."
"But, dear," I questioned gently, "if the choo-choo cars should stop
And you should walk, and walk, and walk, and then not find your pop,
What would you do?" The little maiden shook her head and frowned.
"My mamma says when pop is gone that Dod is somewhere round."

The train rolled into Boston town. I waited there awhile
And watched my little blue eyes, with her half expectant smile.
"Dess waiting for my pop," she said, "with dolly fast asleep."
And then a man came rushing in. I knew him by his leap;
He snatched his little daughter up with frantic, feverish glee;
And then with father's instinct, quick his eye was turned on me.
"Well, Bess," he asked, "who is your friend?" with quaint, expressive nod.
The maid replied: "I dess I know. I fink it mus' be Dod."

Saved by a Goose.

This goose made its first appearance near Quebec over fifty years ago, when some British troops had been sent out to put down a rebellion of the colonists. A certain farm in the neghborhood, suspected of being a resort for the insurgents, was surrounded by sentries placed at some distance apart; and one day the sentry whose post was near the gate of the farm heard a singular noise. A fine, plump goose soon appeared on the run, making directly for the spot where the soldier stood; and close behind in pursuit came a hungry fox.

The sentry's first impulse was to shoot the thievish animal and rescue the goose; but since the noise of the report would have brought out the guard on a false alarm, he was obliged to deny himself this satisfaction.

The fox was gaining on his intended prey, when the goose, in a frantic attempt to reach the sentry box, ran his head and neck between the soldier's legs just as the pursuer was on the point of seizing it. Fortunately, the guard could use his bayonet without making a disturbance, and he did this to such good advantage that the pursuit was soon ended.

The rescued goose, evidently animated by the liveliest gratitude, rubbed its head against its deliverer's legs and performed various other joyful and kitten-like antics. Then, deliberately taking up its residence at the garrison post, it walked up and down with the sentry while he was on duty, and thus accompanied each successive sentry who appeared to patrol that beat.

About two months later the goose actually saved the life of its particular friend in a very remarkable way. The soldier was again on duty at the same place, and on a moonlight night, when the moon was frequently obscured by clouds, the enemy had formed a plan to surprise and kill him. His feathered devotee was beside him, as usual, while he paced his lonely beat, challenging at every sound and then "standing at ease" before his sentry box. The goose always stood at ease, too, and it made a very comical picture.

But some undesirable spectators—at least of the soldier's movements—were stealing cautiously toward the place, under the cover of the frequent clouds and a line of stunted pine trees. Nearer and nearer the post they crawled, till one of them, with uplifted knife, was about to spring on the unsuspecting man.

Then it was that the watchful goose covered itself with glory by rising unexpectedly from the ground and flapping its wings in the faces of the would-be assassins. They rushed blindly forward, but the sentry succeeded in shooting one of the party and bayoneting another, while the goose continued to worry and confuse the remainder until they fled wildly for their lives.—[St. Nicholas.

Printing Without Ink.

The English trade papers have, within the past six months, devoted considerable space to the discussion of printing without ink, a subject which has considerable interest to all who are engaged in making books, whether they be paper-makers, printers or publishers. The basis of this scheme is an invention for printing by an electrical process, the patents covering which have been acquired by an English corporation.

From what can be gathered from the various printed accounts, the printing by this method is effected without the use of ink in any form, by simply bringing the plate in contact with chemically damped paper, linen, silk, wood or other material, the result being a good, clear impression, the density of which can be varied as desired. The print obtained by this process resembles in clearness a copper plate or litho-engraving, and is obtained in a more simple manner than letter-press printing. The ordinary printers' type blocks, forms, stereotypes or electrotypes constitute in themselves a suitable printing surface, and may be used in a similar way, merely coming into

ROYAL

The Absolutely Pure

BAKING-POWDER

Made from Grape
Cream of Tartar.

Baking powders made from alum and other harsh, caustic acids are lower in price, but inferior in work and injurious to the stomach.

ROYAL BAKING POWDER CO., NEW YORK.

contact with the dampened paper to form the print.

The chemical additions to the paper which make it susceptible to the electric current are to be added to the pulp, and are said to be so cheap as to cause no appreciable increase in cost. The paper does not depreciate by keeping in stock, and can be supplied to the printer in the usual form of flat reams and in reels. It is the intention of the patentee to grant licenses on moderate terms to paper-makers, so that there will be no necessity for changing the usual source of supply. The saving to those who adopt electrical printing will be, primarily, in the cost of the ink and in time and labor.

It is claimed that all printing presses now in use can be adapted, at a small cost, for electrical inkless printing. The only changes will be to leave off the rollers and all movable parts of the inking arrangements, fit a thin sheet of fine rolled zinc around the cylinder as a conductor, connect the negative and positive poles from the electrical supply of the press, and it is ready to print. The same electric motor that drives the printing press will also supply the curent for printing.—[Publishers' Weekly.

Don't merely wish your friends a "Happy New Year," but plan to do something to make it a happy one for them.

A Boy and an Elephant.

PRINCE NOORO AND HIS LIFE AMONG THE FOREST ANIMALS.

"The Boy and the Elephant" is the title of the opening story in the January *St. Nicholas*. The author, Gustavus Frankenstein, tells of the kidnaping of a boy by a wild beast that treated him kindly. The opening paragraphs describe the abduction and the experiences that immediately followed it.

It was on the bank of a beautiful river, and they stood looking at each other, little Nooro and the noble elephant that had saved his life from a crocodile. The elephant gently wound its trunk around the body of the little boy, and, taking him up, went away through the thicket into the deep jungle. Nooro had seen tame elephants, and was at first not afraid; but as he was carried along through the forest he became uneasy. "I want to go to my mamma!" he cried. Of course, the elephant did not know what he meant. Besides, he had his own notions of what he ought to do with the boy; and so he went on.

Over high hills and across deep valleys went the elephant with long, swinging steps.

By and by he set the child down, because he wanted to eat the leaves of some young palm trees. Nooro started to run away; but the elephant took him up and placed him high up in the fork of a tree, and then Nooro began to cry. The elephant paid no attention to his

crying, and while eating would reach up to him a bit of the fodder; but Nooro only cried the louder. When he had eaten all he wanted, the elephant took him down from the tree and went onward till they came to a spring, where he took a good drink, after having again put Nooro in a tree. Then taking up the hollow husk of a large nut lying on the ground, he dipped up some water and lifted it to Nooro, and the little fellow, being very thirsty, drank heartily. This pleased the elephant very much. Leaving the spring, it was not long before they were under some tall trees bearing fruit. Nooro knew the fruit quite well, and was fond of it. The elephant, too, liked it very much, and reaching high up with his trunk, brought some of it down, which he ate with great relish. He did not forget the little boy, again perched aloft in the top of a tree, and to him he gave fruit as fast as he could eat. And now more than ever was the elephant pleased—not so much because he was eating what he himself liked, but because the child ate also. Besides fruits, they had nuts of several sorts.

When the sun went down and the darkness came on Nooro began once more to think of his mother, and that made him cry; but at length he fell asleep. Then the elephant spread on the ground some large palm-leaves and soft, dry grass, making Nooro a kind of bed. When he awoke in the morning the little boy again thought of his mamma and cried; but as each day passed he cried less and less.

The elephant had placed him in a large pelican's nest, made of a great many sticks, and so high up in the branches of a tall tree that he could just reach it with his trunk and put Nooro in it. But when it rained very hard the elephant would take Nooro from his nest and place him under his body, closing his huge legs around him, and it was a rare thing that a drop of rain fell into the snug shelter where Nooro was cosily nestling. Sometimes these heavy showers lasted for hours. While the rain was coming down in torrents, he would peep out to see the monkeys and the squirrels running for shelter among the trees and branches.

With these creatures he was soon on the best of terms. The monkeys grew very fond of him, and when he was up in his nest they would come to him with choice fruits and nuts, on purpose to see him eat. Besides, they brought the little baby monkeys to play with him; and nothing afforded them greater sport than to see him try to climb after the young monkeys as they bounded from limb to limb; and, out of sheer joy, the older ones would scamper up and down among the branches.

Certainly this was not the best of society for a child to grow up in; but if he did not learn his letters, he grew strong and active.—[Sel.

"To Be Obeyed, not Answered."

When Leonard Woods, president of Bowdoin College, was in France, he was invited to dine at the palace, and was met with his accustomed courtesy by the king, who said:

"We did not know that we were to have the pleasure of your company to-day. You did not answer our invitation."

Leonard Woods replied:

"I thought the invitation of a king was to be obeyed, not answered."

When the Spirit says "Come," it is equal to a command, and we had better put off all other engagements and come. No matter how gently and winsomely the invitation comes, let us never forget that there is a voice of royal, imperial, imperious urgency and authority behind it.—[John McNeil.

Uncle: "Hello, Dot, got a new dolly?" Little Miss Dot: "Hush, Uncle! Don't speak so loud. She is not one of my own, but belongs to Millie Simpson, who was cruel to her, and 'bandoned her, so I 'dopted her. But I don't want her to know, 'cause I mean to make no difference between her and my own dollies."

HOW TO HELP THE SOCIETIES.

Buy a copy of Rev. J. C. Holbrook's

"Recollections of a Nonagenarian"

PRICE, $1.00.

And the amount will be deposited in the treasury of the American Board, the American Missionary Association, or the Home Missionary Society. It can be had of Rev. W. Frear or Rev. J. G. Harrison, Y. M. C. A. Building, or Rev. Dr. W. C. Pond, in San Francisco, or C. E. Swett, Congregational House, Boston; or will be mailed, postpaid, by either, on receipt of the price.

A gentleman in Ohio writes: "I am delighted with it. It is very interesting indeed—so full of facts and incidents and so beautifully written, that it reads like a romance. My wife is reading it, and all the family will, and I expect to read it many times more."

The Presidents of several colleges and other prominent persons commend the book in the highest terms.

"Certain lives have to be withdrawn from us before we understand how fair they were and how much to us. Jesus had to leave his disciples before they could perfectly appreciate him."

Church News.

Northern California.

Cloverdale.—Sunday, December 24th had been planned as a Christmas Sunday, with appropriate sermon; but no sermon was delivered, the pastor being confined to the house by a very severe attack of poison oak, obtained through handling the Christmas tree for the Sunday-school two days before. The service proceeded, however, minus the sermon, the Sunday-school superintendent acting in the pastor's stead. In the evening the Christmas Sunday-school concert was given before a very full church. December 31st thirteen applications had been made for church membership. Eleven were received, eight upon profession of faith.

Stockton.—Stockton church has sustained a great loss in the departure from its numbers to the church triumphant of one of its founders and most earnest supporters, James T. Mills. It would be difficult to find a more constant member of any church. The fluctuations which are felt in church affairs caused no wavering of his attachment from the days of the organization of the church to that when his spirit unfurled its pinions to fly away and be at rest. The Board of Trustees at a recent meeting adopted resolutions in which it was said: "The influence of his life and character, as an earnest and faithful follower of the Master, will ever stimulate those of us who remain to greater effort in the work he loved so well, and to which he always gave his best service."

Rio Vista.—Rio Vista closes the year with more than enough money, including reliable pledges, to meet all obligations. The benevolences for 1899 are $648.85, including $306.40, payment in full for the grant of the Congregational Church Building Society, made thirty years ago, including also about $210 paid to the Anti-Saloon League—three quarterly payments out of the four on pledges for $276.80, made May 14th. Offerings were also made for the six societies recommended by the National Council, and for Ministerial relief. Nine hundred and ninety-five dollars were paid on the parsonage, and the church has now one of the best parsonages in the State, fully paid for. New hymn-books were purchased in sufficient supply for the whole congregation. The Endeavor Society papered the prayer-meeting room. A Christmas entertainment for the Sunday-school was held December 23d, with two Christmas trees, a bridge and arch-way (imitation brick), Mr. and Mrs. Santa Claus, etc. The pastor's family received a beautiful lounge and other personal presents. On account of the vacation in the public schools, the week beginning December 31st will be observed as the Week of Prayer.

Southern California.

Perris.—Christmas was fittingly observed by the Perris Congregational church. Last Sunday evening the pastor, G. F. Mathes, delivered the last of a series of lectures. The subject for the evening was, "Gustavus Adolphus, or the Hero of the North." These lectures have been very well attended and much interest has been manifested in them.

Los Angeles, Central Avenue.—The church held its annual meeting December 28th. The reports showed an encouraging improvement in financial condition, a considerable increase in the congregation and membership of the church, and a remarkable growth in the Sabbath-school, such as to raise the question, Must we not enlarge the house to provide room for it?

Los Angeles, Bethlehem.—This church adds a lodging house for men to its already numerous institutional enterprises. It has leased a building with fifteen rooms. The work of papering and painting is completed and the building is to be opened for the new use by a public reception January 1st. The lower floor will contain a parlor, a reading room, an office, a dining-room and a kitchen. The rooms of the upper floor will be used as sleeping apartments for men. This new movement is a logical sequence of the Bethlehem Cure for Inebriates. The cure takes away the appetite for strong drink, but may not be permanently effective if the patient must go back to his old surroundings and associates. A refuge from former influences was needed. This new enterprise is designed to answer the need. Those seeking to escape from intemperance and other evil habits will have the helpful Christian influence of church workers, some of whom will make their home there. The receipts for entertainment are expected to pay the running expenses of the house. The rooms are as yet only partially furnished. Donations of furniture are solicited. Another building already on the premises will be used as an industrial school for boys. It is proposed to utilize the unoccupied space in the rear of the house by the erection of a building for a gymnasium and baths, as soon as the money needed for this purpose can be realized.

Notes and Personals.

The receipts from the annual bazar and supper at Suisun were $130.

It is reported that Plymouth Avenue church, Oakland, has extended a call to the Rev. Stephen Wood.

The Church Extension Society of San Francisco and vicinity will hold its annual meeting about the middle of February. Probably the date will be the 12th.

Washington Letter.

I. Learned

Taylor church has, after some unlooked-for delays, secured a pastor. She gave her former pastor to the Presbyterians, and now calls one from that denomination for her shepherd and leader. For some time the committee of this church has been in correspondence with Rev. Alfred N. Raven, Ph.D., of Mifflintown, Pennsylvania, and with many others concerning his fitness and qualifications for the work of their church; and becoming themselves so well satisfied as to his character and capabilities, early in December presented his name with their recommendation to the church. A unanimous call was given, and within the past week a telegram has been received bearing greetings to the church and his acceptance of the call.

Dr. Raven was brought up as a Congregationalist in his youth, but his education was obtained through the schools of the Presbyterian denomination, and since entering the ministry he has been pastor of several quite prominent churches of that body. His pastorate at Mifflintown, as well as elsewhere, have each been for a series of years and of marked success. He has had more than usual influence in temperance work, both in his frequent lectures and in his addresses before legislative bodies. He is said to be a man of large intellectual force and very popular as a speaker. Taylor church will rejoice in his early coming to them.

Sad tidings have come to us of the partial prostration by paralysis of Rev. Alonzo Rogers, of New Whatcom. We trust the attack is no more serious than it now seems to be, and that he may have early recovery.

Our sympathies go out also to Rev. C. E. Lambert and family, of the Berean church, Tacoma, within which a little son eight years of age, having the scarlet fever, compels a quarantine so strict that none are allowed to approach or leave the house. The little fellow is said to be doing well, so that after a sufficient time it is hoped all the thus imprisoned ones may be freed.

Rev. W. L. Dawson, pastor of our Ahtanum church and also Principal of Woodcock Academy, has been visiting his parents, Rev. and Mrs. W. E. Dawson of Blaine. He is now returning to his field and work. There are forty students in attendance at that academy, being about the same as heretofore. Their teaching forces are lessened by the loss of Miss Wiley, who is preparing to go to China as a missionary.

Miss Rosine M. Edwards, pastor of the church at Tolt, has gone to Spokane on a visit to her parents, returning after the holidays. She spent a few days with Seattle friends when passing through. She reports a very interesting Christmas service on Christmas Sunday, and a pleasing entertainment on the Saturday preceding for the children.

The Leavenworth church and Sunday-school had large congregations, a large program and a very interesting time, both on Saturday, the 23d, and on Sunday, Christmas Eve. A glance at the first evening's program shows forty-three numbers thereon, followed by the distribution of one hundred and forty-eight gifts.

The Home Department is becoming more and more a real fact in connection with our Sunday-schools. The writer knows of three being newly fitted out within the last two days, and the testimony seems always to be the same, that the deeper into that work the Sunday-school and its special superintendent goes, the larger is the need seen and the increasing usefulness of its visits recognized Much more ought to be undertaken along this line by all our schools. Why not every church seek out the best qualified person and appoint such an one to that service, with as many assistants as may be necessary?

The superintendent of our Sunday-school at Edmonds has just received an addition to their library, on the specially favorable terms offered by the C. S. S. & P. S., and has presented it to the school as her Christmas gift. She has for seven or eight years been giving the best period of her life also to the school, doing noble service.

Not again in 1899 shall we write unto you, but with this we would wish all our readers a Happy New Year, enriched with the blessings of God's eternal love.

Seattle, December 30th.

The special features of the American Monthly Review of Reviews are an illustrated character sketch of Secretary Hay, by Mr. Henry McFarland; a discussion of "Our Interests in China—A Question of the Hour," by the Hon. John Barrett; a description of the great Chicago drainage canal, by Prof. Edwin O. Jordan; a statistical account of modern fraternal insurance associations, by Mr. Albert C. Stevens; a discussion of "The Vital Question of Pure Food," by Harry B. Mason; and a brief summary of the present prospects of the Klondike, by Jack London. In this number appears the full text of the arbitration agreement signed at The Hague and now awaiting ratification by the United States Senate, prefaced with a statement of the purpose and intent of the treaty by Prof. John Bassett Moore. The editorial department. "The Progress of the World," reviews the Boer war up to date, the political situation at the opening of a new Congress, recent municipal progress in American cities, and many other topics of the time.

An Object Lesson.

An object lesson in civilization is more potent in compelling people to act right than a law compelling them to do so. Some years ago a colored woman who had graduated at Tuskegee began her life-work in a Southern community where the force of white public sentiment was opposed to the starting of what was termed a "nigger school." At first this girl was tempted to abuse her white sister, but she remembered that perhaps the white woman had been taught from her earliest childhood, through reading and conversation, that education was not good for the negro, that it would result only in trouble in the community, and that no amount of abuse could change this prejudice.

After a while this colored teacher was married to an educated colored man, and they built a little cottage, which, in connection with her husband's farm, was a model. One morning one of the white women who had been most intense in her feelings was passing this cottage, and her attention was attracted to the colored woman who was at work in her beautiful flower-garden. A conversation took place concerning the flowers. At another time this same white woman was so attracted by this flower-garden that she came inside the yard, and from the yard she went into the sitting-room and examined the books and papers.

This acquaintance has now ripened and broadened, so that to-day there are few people in that community more highly respected than this colored family. What did it all? This object-lesson. No one could explain that away. One such object-lesson in every community in the South is more powerful than all the laws Congress can pass in the direction of bringing about right relations between blacks and whites.—[Booker T. Washington in the January Century.

The Atlantic Monthly for January contains, in addition to the stories, some very readable articles, as follows: "Reform in Theological Education," by William DeWitt Hyde; "Disarming the Trusts," by JohnBates Clark; "The Future of the Chinese People," by D. J. Sheffield; "Notes on a Michigan Lumber Town"; "Wireless Telegraphy"; "England in 1899."

A little boy went to his pastor and told him that he wanted to be received into the church, for he was trying to be one of Jesus' disciples. When the minister asked him how he could be a Christian when he was so young, he said: "I will put my hand in Jesus' hand, and he will lead me right."

It will be remembered that the Rev. Dr. Sheffield of our North China mission passed through San Francisco a few months ago on his way to the eastern part of the United States, for a vacation from his missionary work in the Flowery Kingdom. He contributes to the January Atlantic a fine article on "The Future of the Chinese People." He declares that "the interests of England, the United States and Japan are distinctly opposed to the international policy that looks to the dismemberment of China." But no matter what her political future, Dr. Sheffield looks for a great and high civilization in China. He believes that the Chinese have qualities which, infused into other civilizations, will lift them some rounds higher up on the ladder leading to perfection. Considering the literature of that people he says that, being an ancient one, it should be compared with the literatures of nations existing immediately before Christ; and so doing he finds that "Confucius and Mencius had higher conceptions of the sacredness of the family, of the duties of rulers, and of the obligations of men in the varied relations of life, than had Socrates and Plato." Dr. Sheffield has contributed one of the most valuable studies of this ancient people and their prospects, and has shown therein that in her missionaries America has given to other lands some of her best character and culture.

The Planter's Dependence on Good Seeds.

Without good, fresh, fertile seeds, good crops are impossible. It is, then, of the most vital importance that you should exercise the greatest possible caution in selecting the seeds you are to plant the coming season. Since you cannot determine their fertility or freshness by sight, the only certain way to insure yourself against worthless seeds is to buy only those that bear the name of a firm about whose reliability there is no question. There are no better known seedsmen anywhere, and none who have a higher reputation for integrity, than D. M. Ferry & Co., of Detroit, Mich. Ferry's Seeds have been a synonym for good seeds for many years. Thousands of gardeners who continue to plant them season after season, do so with the full confidence that they will uniformly be found to be of high vitality, and most important of all, true to name.

Ferry's Seed Manual for 1900 is fully up to the standard of former years and will be welcomed by all who have learned to regard it as a thoroughly reliable and practical guide to planting. A copy may be obtained free by addressing the firm as above.

The vanity of human life is like a river, constantly passing away, and yet constantly coming on.—[Pope.

Christian Endeavor Service.

By Rev. J. H. Goodell.

In the Far Country. (Luke xv: 11-24.)

Topic for January 14th.

Blessed is the man who can study a parable of our Lord and hold himself to its original intent. The parable of the Prodigal Son has been stretched over an amazing area of art, ethics, philanthropy and theology. It has been made to do duty on widely differing occasions; and disputants occupying opposite sides in questions of morals and religion have illustrated their arguments or proved their propositions by an appeal to the Prodigal Son. It would be far safer for us all if we would take pains to ascertain the purpose for which any particular utterance of Scripture was given, and then emphasize that intent duly. Misconception and error often have their rise in the undue emphasis given to incidental ideas in passages of the Bible. There is a maxim in mechanics that it is well to keep in mind in our use of the word of God. It is this: "Put the strain where it belongs."

* * *

A careful study of the first and second verses of this chapter in Luke will put us on the right track in taking our way through this parable. The scene is a violation of all tradition. In those days public men of pronounced holiness, and assuming the position of religious teachers, were not accustomed to encourage "publicans and sinners" in drawing near to them. Avoidance, separation, distance, were thought to be the proper treatment of "the submerged classes"—a feeling that has not altogether disappeared from society yet. Hence it was perfectly natural and consistent that the Pharisees and Scribes should speak out their disapproval of the familiarity with which this "Rabbi" consorted with people who ought to be held aloof. Their protest was not so much their personal, unkind feeling, as it was their thoughtless and slavish adherence to a rigid custom of long and respectable standing. Like Paul's persecution of Christians, they verily thought that they ought to rebuke such a proceeding. With many of them it was a matter of conscience.

* * *

This series of parables, including that of the Prodigal Son, was spoken more to revolutionize their views upon such matters than it was to reprove their personal feelings. We see from the beginning of the third verse that Jesus was directing his words to those who had been disturbed by his attitude towards the despised multitudes; and the historian takes pains in the next chapter to notice that he there speaks specially to his disciples. With three illustrations, in which he refers to familiar conditions in their domestic life, he defends his own practice and shows the inconsistency of their habits in the treatment they gave to the sinning and the abandoned. Of course the most touching and most convincing of these pictures is the one before us today—the rash, unfilial and debased boy. And all the pathetic touches of his youth, his impetuous conduct, his extreme indulgence, his depths of vice and want and loneliness, are all an appeal to human love, in order to arouse in his hearers and critics a sense of the higher operation of love towards sinful life in one in whom we may be specially interested. The real, basic thought he was planting in their minds was that the heart of religion is love and not creed; the spirit of affection and not the unnatural devotion to an unbending form.

* * *

In doing this, in striking this deadly blow to their heartless habit of holding back the sinful from any warming contact with lives less steeped in vice, he made his own conduct clear. If they would, they could not fail to see that to him all wanderers far away were dear to him as the boy who had taken the bits in his mouth to go beyond the restraint and the control of a loving father. It was the proclamation that need will emphasize love in every heart truly serving God. It was an invitation to them to change their attitude towards him from one of condemnation for his treatment of the undeserving, to that of commendation of his spirit of kindness and encourage need of better life and better motives.

* * *

The direct and special application of this parable was local. It belonged to peculiar conditions arising at that time and place. Only its indirect and more general truths can be appropriated legitimately by ourselves. If Jesus has that spirit towards those who are far from him, it is that attitude we ought to hold towards those who are morally and religiously far from us. The frigid bow we sometimes give to those we dislike is often as bad as the Pharisees' treatment of publicans. This year, let us quit being modern Pharisees. But the most of us, in a sense, belong more to the Prodigal class than to the Pharisees. We are in a "far country" in some one respect. The tenth sin is the one hard to eliminate. It may be we are well rid of nine habits inconsistent with the Christian life. But here we are in the open door of 1900 with that old sinful habit still clinging to us. The danger is that having put away so much—nine sins out of the hateful ten—that we shall undervalue the hindrance of the tenth. The Savior who enters this new year with us is waiting to give us a welcome back from the "far country" of this tenth sin.

Now I Lay Me Down to Sleep.

The fire upon the hearth is low,
And there is stillness everywhere;
Like troubled spirits, here and there,
The firelight shadows fluttering go,
And as the shadows round me creep,
A childish treble breaks the gloom,
And softly, from a further room,
Comes, "Now I lay me down to sleep."

And somehow, with that little prayer,
And that sweet treble in my ears,
My thought goes back to distant years,
And lingers with a dear one there,
And as I hear the child's "Amen,"
My mother's faith comes back to me.
Couched at her side I seem to be,
And mother holds my hand again.

Oh, for an hour in that dear place!
Oh, for the peace of that dear time!
Oh, for that childish trust sublime!
Oh, for a glimpse of mother's face!
Yet, as the shadows round me creep,
I do not seem to be alone—
Sweet magic of that treble tone,
And "Now I lay me down to sleep."

—*Eugene Field.*

A COMMON BENEFACTOR.

There is no beatitude for an irasciable temper, but there are two beatitudes for those who avoid quarreling—"Blessed are the meek," and "Blessed are the peacemakers."

We ought to be peacemakers by living so that it will be impossible for any one to have strife or contention with us. The influence of such a life in a community works deeply and widely toward peaceableness. One contentious person can fill a whole neighborhood with strife. A quarrelsome man stirs up bitterness wherever he goes. But one person who has the forbearing spirit of Christ, who meekly endures wrongs rather than contend against them, is a maker of peace. Others are influenced by his example. Every time we keep silent under insult, and loving and sweet under irritation and provocation, we have made it easier for all about us to do the same.—[Dr. J. R. Miller.

PILGRIMS WITH SHINING FACES.

A young man who had listened without repentance to many sermons intended to convert sinners, once heard a sermon by Dr. Addison Alexander on "A city which hath foundations," read aloud in a parlor full of Christians. In a short time he called upon the pastor to ask what he must do to be saved, and said he had had no peace since hearing that sermon.

"What was there in that sermon to bring you to repentance?" asked the preacher.

"Ah," said the young man, "I looked around and saw a roomful of people on their way to heaven; their faces were shining with joy and hope; but I had no part in it, and I stopped and asked myself for the first time, 'Where, then, are you going?'"—[The Wellspring.

GOD'S DOORS.

God has many doors into human life. Some are grand portals, which seem not unworthy of the visitor—days of Pentecost, or of the burning bush, when the surroundings seem to bear witness to his presence. But he comes also by all sorts of much-used, everyday and insignificant entrances, to mingle the grace his presence brings with the humdrum duties and workaday employments of his people. He can help a woman to nurse a sick child or a laborer to plow a clay field, as certainly as a martyr to bear the fire, or an apostle to preach the Word. He rejects lovingly our measures of great and small, that he may infuse his greatness into the petty duties and patiences of people's lives. He owns the cup of cold water given for his sake, as amply as the surrender of an estate to his service. Let us not, therefore, be Christians as to the few great things of our lives and atheists as to the many small things which fill up a far greater space of them. God is in both, waiting for the glory we can give him in them.—[Sunday School Times.

The secret of the Christmas cheer is found in the sublime fact that for a Redeemer we have not some dread archangel with a nature foreign to humanity, but that instead we have One whose sympathetic human heart beats for and with our human affections and desires—a Redeemer having human tears to shed for woes, a Redeemer with a mighty human hand to grasp our own and lift us up from the mire and the misery of sin to the rock of unfailing truth and eternal peace. This is the secret of our Christmas joy; and for this forever blessed be his name!—[The Christian Work.

"Wherever we are, at the north pole or at the equator, in poverty or in wealth, in a palace or in a prison, it is possible that Christmas shall be a day of joy to us, and possible that we may make it a day of joy to others; that we may show, in our own feeble part of the showing, that we ourselves are included in the meaning of the song the herald angels sang, and that we have accepted our share of the blessed burden of carrying the message of good will to all on earth."

There are just three things that girls should not dare do in Paris, and those are to visit cafes that they don't know anything about, to wander too far from the main paths in the Bois de Boulogne and the other great parks, or go out alone after dark. Some American girls do all these things, and they are the ones who have wild tales to tell.—[January Ladies' Home Journal.

Religion is the best armor in the world, but the worst cloak.—[Newton.

Household.

BREAKFAST TALK.

Don't try to eat a heavy meal after rising. It is a fearful mistake. Nature is tired. The system is not in working order. Lungs, heart, stomach and liver have left-over tasks to perform, and until they are performed, good work should not be expected of the brain, or that finer nature which for want of a better name we call soul. Give nature a chance; make haste slowly; let her see where she "is at"; tax the machinery of digestion lightly, and by noon-time the physical household will be better able to fight the battles of life. The French folks knew what they were about when they issued permits to those coffee stands that literally nail the corners of Paris. They open before dawn to accommodate the market people and day laborers, and close about 10 a. m., when the students, clerks and professional people have gone to their respective schools and bureaus. The fare consists of rolls and *cafe au lait*. Nothing else. The artist drinks his bowl of hot coffee weakened with sweet milk, puts a crusty roll in his pocket, leaves two sous on the window ledge and walks away with a comfortable inside feeling. In the best private houses the fare is the same. As a rule, no one calls for a meat breakfast but the reckless American. In every college, pension and boarding school, as well as in the mother school for young children, the meal consists of soup—hot and thickened with vegetables and potatoes. On this sort of breakfast the children not only feel better, but they study better and make more advancement than the American students. Feed a French or German university student hash, chops, steaks, cutlets and vegetables thirty successive mornings, and the chances are even that he will need a coffin for the beginning of the next month.

In the British Isles all the world starts the day with hot tea and marmalades, and toast follows. Grilled bones, which are considered so dainty, are more savory than anything else. The palate craves salt in the morning to disinfect, as it were, the alimentary canal. Hence, the taste for ham, bacon, mackerel, finanhaddy, etc. Men like these dishes, but they will also eat celery tips, young onions and radishes, toast with anchovy paste, shredded cod, etc., which cost less time and money to serve than salted meats.

If a cup of tea or coffee with a slice of lemon is taken after bathing, bodily health will be improved, and the desire for our so-called square meal reduced. *Il faut*, as the French say, something hot to drink early in the morning, and the earlier the better.

Never eat soft bread for breakfast if there is a crust of hard biscuit in the house. New bread that often looks fluffy and light is like so much lead when it reaches the stomach. And that is why half the world is so stupid and cross in the morning. If fresh bread must be eaten, put it in the oven or on the toasting griddle before serving, and give the family the benefit of the carbon, and the teeth something to do.

REMEMBER THIS WHEN MARKETING.

"To insure success in catering for a small family, attention must be given to the marketing and to the arrangement of quantities; otherwise the family will be eating beef, mutton or chicken four or five days in succession," writes Mrs. Rorer in the *Ladies' Home Journal*. "Materials should be arranged that the left-overs will come in between the newly cooked dinner dishes. For instance, if you have steak today do not have it warmed over for the next day's dinner; but, instead, have chicken, and the following day use the left-over beef, and the day following that the left-over chicken. Arrange to have guests

Deafness Cannot Be Cured

by local applications as they cannot reach the diseased portion of the ear. There is only one way to cure deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube is inflamed you have a rumbling sound or imperfect hearing, and when it is entirely closed Deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever; nine cases out of ten are caused by Catarrh, which is nothing but an inflamed condition of the mucous surfaces.

We will give One Hundred Dollars for any case of Deafness (caused by catarrh) that cannot be cured by Hall's Catarrh Cure. Send for circulars; free.

F. J. CHENEY & CO., Toledo, O.

Sold by Druggists, 75c.

Hall's Family Pills are the best.

Childless people often drift apart. The wife seeks to satisfy her heart craving, by society, "Always roaming with a hungry heart." The husband finds the home dull and goes to the club. The happiest homes are those which echo to the love and laughter of childish voices.

The conditions which preclude motherhood are often remediable. They grow out of a diseased or enfeebled condition of the delicate female organs. When these conditions are removed, and vitality and elasticity given to the organs of motherhood, it frequently follows that the home is gladdened by the coming of a healthy, happy infant.

There is no other medicine that will do as much for women as Dr. Pierce's Favorite Prescription. It dries up disagreeable drains, allays inflammation, heals ulceration, cures female weakness, and establishes the delicate womanly organs in a state of perfect health and vigor.

There is no alcohol, opium or other narcotic in "Favorite Prescription."

Any sick woman may consult Dr. R. V. Pierce, of Buffalo, N. Y., by letter, *free*. Every letter is held as strictly private and sacredly confidential.

"I had been a sufferer from uterine trouble for about three years, having two miscarriages in that time, and the doctors that I consulted said I would have to go through an operation before I could give birth to living children," writes Mrs. Blanche E. Evans, of Parsons, Luzerne Co., Pa. "When about to give up in despair I saw the advertisement of Dr. Pierce's medicine and thought I would give it a trial as a last resort. I bought a bottle of Dr. Pierce's Favorite Prescription, and after taking it felt better than I had for years. After taking four and a half bottles I gave birth to a bright baby girl who is now four months old and has not had a day of sickness. I cannot say too much in praise of Dr. Pierce's Favorite Prescription."

Dr. Pierce's Pellets are a boon to women of constipated habit.

Dollar Shoes. Not often we can sell a good shoe for a dollar or less. Just now we offer ladies' fine kid shoes for Sunday wear, sizes 2 to 7, button or lace, D, E EE widths, at $1 per pair; mailing, about 20 cents.

Child's 6 to 8, same quality, button...65c
Child's 8½ to 11, same quality, but...80c
Misses' 11½ to 2, same quality, button, 95c

Send for complete lists of wearing apparel, house furnishings and provisions. Will save money on every article at

SMITHS' CASH STORE

25-27 Market St., San Francisco

SAN FRANCISCO LAUNDRY

Office, 33 Geary St.

TELEPHONE, 5125.

S. F. BUFFORD, Manager.

or luncheon the day following the largest meat dish. If you have roasted chicken on Tuesday night or dinner have company on Wednesday noon; then you may have chicken croquettes or chicken patties as the main luncheon dish. In this way persons of limited means may entertain without adding to the cost of living. A clever housewife may do wonders by arranging menus in this way."

THE BEST CUTS FOR STEWS.

The neck, shoulder and breast are in the order given the best stew cuts, the neck being the juciest part of the animal, and probably the cheapest. It may seem almost an affront to be assured that a royal meat dish for a family may be provided at a cost of twenty-five or thirty cents. But such is actually the case. For a brown stew (brown stews are either fricassees, pot-roasts or braizes if properly named) a cut from the round is best in beef, while for pot-roasts a thick cut from the face of the round is nearly always used.—[Ex.

A QUESTION IN ORTHOGRAPHY.

Du Pont Syle writes dramatic criticisms for the *Examiner* and operates at Berkeley as a professor. In the former capacity he is imposing; in the latter sometimes disconcerting. He is accused by members of his class of being cynical to the verge of insulting. An Alameda member tells a story of how he was come up with, however. In calling up a student he took occasion to quiz her as to her name. "Does G-r-e-e-n-e spell Greene or greeny?" he inquired, pausing to look about to catch the effect of his wit. Quick as a flash the young lady concerned responded, "Does S-y-l-e spell Syle or silly?" and she had not time to pause for the effect. The professor clouded for a moment, but finally burst out laughing, and now Miss Greene is the heroine of the co-eds, and the professor's class has it a little easier.—[Alameda Argus.

Hand-picked fruit keeps better than when it is shaken down. So converts to Christ hold out better when won by patient, individual effort.

PULP AND PLUCK.

This is not age of heroic Christianity. There is more pulp than pluck in the average Christian professor when self-denial is required. The men and women who not only rejoice in doing their duty for Christ, but even rejoice in overcoming uncomfortable obstacles in the doing of it, are quite too scarce.

The piety that is most needed is a piety that will stand a pinch; a piety that would rather eat an honest crust than fare sumptuously on fraud; a piety that works up stream against currents; a piety that sets its face like a flint in the strait, narrow road of righteousness.

We need more of the Christianity that steadily sets its face towards Christ's word and holy will. An ungodly world will be compelled to look at such Christly living as at "the sun shining in its strength." God loves to look at those who carry Jesus in their faces. Of such is the kingdom of heaven.—[Dr. Cuyler.

The wise preacher will not always be on a strain for novel themes for his sermons. He must rather often seek to present the same essential spiritual truths in new lights and from a perpetually growing experience. There was never a more versatile preacher than Henry Ward Beecher, or a more suggestive one than F. W. Robertson, but both of them confined themselves to a few transcendent themes. Small subjects are innumerable; there are only a few great ones. The supreme subject of every real sermon is Christ. Law and learning, sorrow and sin, intellectual difficulties and social problems, death and immortality, all lead us to the great Teacher.—[Northern Christian Advocate.

The present population of the city of Jerusalem is 60,000. Of these 43,000 are said to be Jews, 9,000 Christians and 8,000 Mohammedans. Despite their being so greatly in the minority the Moslems rule the sacred city absolutely and oppressively. That this will not always be is certain, and that the time may soon come when their power in Jerusalem will be effectually broken is devoutly to be wished.

HEALD'S
BUSINESS COLLEGE
Is the leading commercial school west of Chicago. All its departments are thoroughly practical and are continuously and thoughtfully strengthened to keep in touch with modern educational requirements.
Full business course includes everything pertaining to a Commercial Education.
Department of Shorthand and Typewriting employs five teachers.
A department of Electrical Engineering has been successfully added to the College's educational facilities.
Students can enter for any course at any time.
104 graduates placed in positions during the first four months of 1896.
For Catalogue, College Journal, or other information, write
Heald's Business College,

MURRAY M. HARRIS
Organ Builder
Church, Chapel and Parlor Pipe Organs
657, 659 San Fernando St.
LOS ANGELES, Cal.
Factory larger and employs more men than all other organ factories combined west of St. Louis. Catalogue free.
Tel MAIN 363.

WEBSTER'S INTERNATIONAL DICTIONARY
A Dictionary of ENGLISH, Biography, Geography, Fiction, etc.
What better investment could be made than in a copy of the International? This royal quarto volume is a vast storehouse of valuable information arranged in a convenient form for hand, eye, and mind. It is more widely used as standard authority than any other dictionary in the world. It should be in every household.
Also Webster's Collegiate Dictionary with a Scottish Glossary, etc. "First class in quality, second class in size."
GET THE BEST
Specimen pages, etc., of both books sent on application.
G. & C. MERRIAM CO., Publishers, Springfield, Mass., U. S. A.

WILLIAM SCHEUBNER
Proprietor.

THE BURLINGAME

Restaurant and
Oyster House

131--135 ELLIS ST.

Opp. Congregational Headquarters

C. HOULT & CO.

MANUFACTURERS OF

Trusses,
Shoulder Braces
and Supporters.

507 Kearny, near California Street,
SAN FRANCISCO.

All kinds of instruments for Club Feet, Knock Knees, Bow Legs, Weak Ankles, and all sorts of Spine Apparatus.

Elastic Stockings for Cure of Enlarged Veins of the Leg

LADY ATTENDANTS FOR LADIES.

LADIES'
TAILORING
ELEGANCE

The fit and stylish appearance of our suits cannot be excelled. Write for samples.

M. J. KELLER CO.,
1157-1159 Washington St.
OAKLAND.

FRED WILSON,
MERCHANT TAILOR.

Fifteen per cent discount
to Clergymen.

610 MONTGOMERY STREET;
N. E. Cor. Merchant St.
SAN FRANCISCO, - - CAL

H. LE BARON SMITH

The American Tailor

320 Bush Street Above Montgomery

15 per cent to clergymen

HOTEL.

OPEN ALL NIGHT. F. L. TURPIN, Proprietor. Telephone MAIN

ROYAL HOUSE

126 Ellis St.,

Near Y. M. C. A., San Francisco, Cal.

Between POWELL AND MASON STREETS.

Rooms to Let
BY THE
DAY, WEEK, or MONTH.

ELEVATOR ON OFFICE FLOOR.

New fire-proof brick building, metallic fire escapes front and rear; near the Baldwin Hotel. Every room new and furnished complete with spring beds and hair mattresses. First-class reading room, all the daily papers. Rooms, per night, 35c. to $1.50; per week, $2 to $9; per month, $7 to $30.

LADIES' PARLOR.

All Market Street Cars run within one block of the House. Ellis Street Cars pass the door

HOTEL RAMONA

Adjoining Y. M. C. A. Building

130 Ellis Street, - San Francisco

—EUROPEAN PLAN—

First-class in every respect. Sanitary Plumbing. Hot and Cold Water in Rooms, Electric Lights and Bells.

CARS TO ALL PARTS OF THE CITY PASS THE DOOR

50c. to $1.50 per day. Weekly and Monthly Rates Made

MRS. KATE S. HART, Manager.

Reference by permission to Rev. George C. Adams, Pastor First Cong. Church; also to the Editor The Pacific.

Samuel Foster Morris Marcus
Arthur J. Foster Fred H. Hersey
Lyman D. Foster

S. FOSTER & CO.

Wholesale Grocers

Established in 1866.

Exporters of California products.
Sole agents Top-o'-Can Butter.
Proprietors Diamond Y.A. Cheese.

26 and 28 California St.,
SAN FRANCISCO.

C. B. PARCELLS
AND
Wilshire Safe & Scale Co.

AGENTS FOR PACIFIC COAST
No. 6 California St., San Francisco.

DIEBOLD SAFE & LOCK CO.

SAFES AND VAULT WORK, STANDARD SCALE AND SUPPLY CO., METALLIC OFFICE, BANK AND COURT HOUSE VAULT FITTINGS.

THE Editor of The Pacific and Rev. E. S. Williams, at Saratoga, heartily commend Oak Grove Cottage, at Saratoga. Open to visitors all the year. Address Charles C. Bell.

If you wish to rent a house in Oakland, either furnished or unfurnished, or to purchase property improved or unimproved, business or residence, or if you desire to make loans on business property at 6½ per cent, or residence at 7½ to 8½ per cent, communicate with

W. E. BARNARD & SON
1118 Broadway, Oakland

YOU DON'T KNOW unless you have tried us, whether we cannot render you valuable services. *We do serve hundreds* of business and professional men—have served them for years. A month's trial order will show whether we can serve you. Better send it TO-DAY.

ALLEN'S PRESS CLIPPINGS BUREAU,
Montgomery St., San Francisco.

THE DINNER PAIL

is a little eight-page monthly, published by "Silent Workers," an incorporated company of Friends, in the interest of helpful educational work they are doing for the world. Character building is their aim, "Others" is their motto. Annual subscription 25 cents; stamps will do. Can you spare this much for "others," or send postal for sample copy. Address "Silent Workers," 934-936 Harrison St., San Francisco, Cal., U.S.A.

"THE DINNER PAIL will be whatever its friends make it," writes an interested Friend.

Ferry's
SEEDS

grow paying crops because they're fresh and **always the best.** For sale everywhere. Refuse substitutes. Stick to **Ferry's Seeds** and prosper. 1900 Seed Annual free. Write for it.

D. M. FERRY & CO., Detroit, Mich.